

# The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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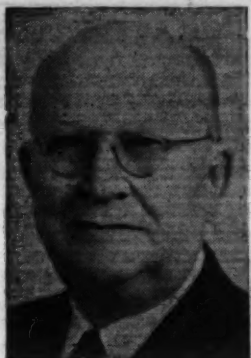
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## HOLINESS: The False and the True

By the Late Dr. H. A. Ironside,  
18 years pastor Moody Memorial  
Church, Chicago



Five thrilling chapters telling of his own struggles as a Holiness preacher in the Salvation Army. Eleven chapters of rich Bible Study on True Holiness.

(Last week Dr. Ironside told why he wrote this series, told of his conversion, then of long seeking "entire sanctification." After long hours of prayer and complete surrender to God, he felt he could claim "the blessing" and have his carnal nature taken out. Then he felt that he had become sinless, that he had "perfect love." Now read of his struggles. Editor.)

### Sunshine and Clouds

For some weeks after the eventful experience before described, I lived in a dreamily-happy state, rejoicing in my fancied sinlessness. One great idea had possession of my mind; and whether at work or in my leisure hours, I thought of little else than the wonderful event which had taken place. But gradually I began to "come back to earth," as it were. I was now employed in a photographic studio, where I associated with people of various tastes and habits, some of whom ridiculed, some tolerated, and others sympathized with my radical views on things religious.

Night after night I attended the meetings, speaking on the street and indoors, and I soon noticed (and doubtless others did too) that a change came over my "testimonies." Before, I had always held up Christ, and pointed the lost to Him. Now, almost imperceptibly, my own experience became my theme, and I held up myself as a striking example of consecration and holiness! This was the prevailing characteristic of the brief addresses made by most of the "advanced" Christians in our company. The youngest in grace magnified Christ. The "sanctified" magnified themselves.

A favorite song will make this more manifest than any words of mine. It is still widely used in Army meetings, and finds a place in their Song-or Hymn-books. I give only one verse as a specimen:

Some people I know don't live holy;  
They battle with unconquered sin,  
(Continued on page 7)

## King Saul's Folly and Incomplete Obedience

By Evangelist John R. Rice

"Samuel also said unto Saul, The Lord sent me to anoint thee to be king over his people, over Israel: now therefore hearken thou unto the voice of the words of the Lord. Thus saith the Lord of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt. Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass. And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah. And Saul came to a city of Amalek, and laid wait in the valley. And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye shewed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites. And Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt. And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but every thing that was vile and refuse, that they destroyed utterly."—I Sam. 15:1-9.

Saul was the first king of Israel. After a period when Israel was governed after a fashion by judges, Samuel arose, a mighty prophet of God who judged Israel. But the people wanted a king. God consented, though He warned them straightly that they were better off to count God as their king.

Saul was a charming and gifted man. Because of the sad way in which Saul opposed David and hated him and tried to kill him, we are likely to think of Saul with

a cloud over his name.

But Saul was a handsome man, a kingly man, standing head and shoulders above the other men of his army. In David's inspired lament in II Samuel, chapter 1, we find that Saul delivered Israel from the Philistines, made them teach the children of Judah the use of the bow. We are told of Saul and Jonathan, "They were swifter than eagles, they were stronger than lions. Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights, who put on ornaments of gold upon your apparel. How are the mighty fallen in the midst of the battle!" (II Sam. 1:23-25). Saul must have had some re-

markable traits of character to have produced a son such as Jonathan. And God selected Saul and had him anointed to be king. He had great possibilities, but he failed God.

Here in I Samuel 15 we find the turning point in the life of Saul. He entered into a life of compromise, incomplete obedience, frustration and fighting against God and God's plan, as well as against the enemies of Israel.

According to Ussher's chronology, King Saul continued to reign some twenty-three years before his death in battle with the Philistines. But God had turned away from him. It is predetermined now that Saul is rejected, and one day he and his sons will die and the kingdom will be given to another man, David, wholly given over to the will of God.

Was King Saul a saved man? I believe he was. After Samuel anointed Saul as king, Samuel said unto him, "And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man" (I Sam. 10:6). And the saying was fulfilled, "And it was so, that when he had turned back to go from Samuel, God gave him another heart: and all those signs came to pass that day" (I Sam. 10:9).

Then we are told that "the Spirit of God came upon him, and he prophesied among them" (I Sam. 10:10). I believe that Saul was converted, that he put his faith in God, and that God gave him a new heart.

When Saul went against the will  
(Continued on page 8)

## OPERATION—The Only Hope!



By  
Evangelist Hugh F. Pyle

"The whole head is sick, and the whole heart faint."  
—Isa. 1:5b.

"For all have sinned, and come short of the glory of God."  
—Rom. 3:23.

"They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance."  
—Mark 2:17.

"... the operation of God ..."—Col. 2:12.

"Nothing to do but to operate!" How many times have these words been spoken. When a doctor looks you in the eye and makes that statement, you sit up and take notice.

How much more should we pay attention when God insists that you and I can find deliverance from the dread cancer of sin only through "the operation of God"! How reluctant some people are to submit to the operation that may save their physical lives. How terribly tragic that millions of mortals refuse to believe that they can never enjoy eternal life without "the operation of God."

From our ringside seat here in the great operating room of the universe, let us view the entire operation: First, consider with me

### The Patient's Disease.

"Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment" (Isa. 1:5, 6). This sickening picture is exactly what a holy God sees when He looks at the human heart. The corruption of sin in the soul affects the heart, the life, and every part of the human body in one way or the other.

Paul adds to the picture in Romans, chapter three: The Great



Evangelist Hugh F. Pyle

Physician looks down the throat of man and discovers "an open sepulchre" (Rom. 3:13). "For there is no faithfulness in their mouth; their inward part is very wickedness . . ." (Ps. 5:9).

Jesus said even of the whitewashed religious zealots of his day: "Ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness" (Matt. 23:27).

So the throat of the patient is diseased with sin.

The medical examination of the human race continues: "With their tongues they have used deceit" (Rom. 3:13). One of the first things the doctor tells you to do is "stick out your tongue!" Here is God's description of the human throat before the operation of God takes place:

"The tongue is a fire, a world of iniquity" (Jas. 3:6a).

(Continued on page 5)

## INCIDENTS and Illustrations

By Evangelist Robert L. Sumner  
Contributing Editor



### Telephoned Christianity

The National Bureau of Standards charged recently that the average American is somewhat of a heel when he manifests himself in a telephone conversation. The bureau, which sets standards in the realm of weights and measures, had some sharp words to say about telephone technique.

Stating that the telephone should be the means of presenting "yourself as cheerful, courteous, intelligent and efficient," the bureau charged it often is "the unfortunate means of showing yourself as you would never wish to appear."

Declaring that "almost everybody" needs to be taught the proper use of the telephone, the bureau drafted a set of questions from which folks can test their telephone manners. The questions ask if you—"Answer properly? Greet the caller pleasantly? Identify yourself properly? Explain waits? Leave effective messages? Leave word where you are going? Ask questions tactfully, take messages and record them? Apologize for mistakes? Handle calls to completion? End calls courteously? Replace the receiver gently?"

The bureau said, "If you can't

answer yes to all of these questions, there is room for improvement in your telephone technique." All of which brings us to a bitter truth, evidenced altogether too many times, namely, that many Christians act like the Devil on the telephone. Beloved, this ought not so to be! Perhaps it would help the child of God if he could visualize himself saying, each time he picked up his telephone to begin a conversation, "This is a Christian speaking . . ."

These solemn words of Paul have just as much to do with telephone conversations as anything else: "Let all bitterness, wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted . . ." (Eph. 4:31, 32).

"I never judge anyone until I discover what he would like to be as well as what he is."—Dwight Morrow.

### Facing Death

It is strange, the different reactions of different men when facing death. Before me as I write  
(Continued on page 8)





## Editor's Notes

It is nearly 7:00 p. m., Sunday night, May 29. Last night and today I am spending with the Enon Baptist Church and with Pastor Bill Barbry, College Park, a suburb of Atlanta, Georgia. Yesterday I flew up from Tampa, Florida, where I spent the last five days. Last night we had a blessed service. I spoke on "Hindered Prayer." This morning at 10:00 I spoke on "The Christian Home," to the adults, young people and intermediates. At 11:00 I preached on "A Know-So Salvation." This afternoon at 3:00 people were present from seven or eight churches, as they were last night. I preached on "God's Way in Soul Winning." Now in a few minutes I will be in the pulpit again for the fourth message today and the final message on this trip.

It is good to be with Brother Bill Barbry; there have been many indications of blessing. A great many people pledged themselves today to win somebody to Christ within the next seven days on the simple plan of Psalm 126:6, going, weeping, and using the Word of God. This morning men vowed to lead their families for God. Last night many confessed hindrances and sins which they would undertake to confess and forsake. But the happiest part has been the salvation of sinners. After the morning service I talked to a mother with five children under the trees. There a thirteen-year-old girl turned to the Lord and asked for forgiveness and trusted Christ. After the afternoon service a teen-age young fellow trusted Christ and claimed Him openly and with Christians shaking his hand and rejoicing with him. And Pastor Bill Barbry and I went to the home of a woman who was in the services today and who held her hand for prayer. There in the home with prayer and Scriptures she trusted the dear Saviour and thinks that she can bring her husband to other services and that he too will trust the Saviour.

I have just closed a heavy five days at Tampa with four services daily there. Then I preached once last night and will preach four times today. But my heart is happy in the Lord and I feel the joy of being in His service and with His favor.

### Five Days With Rev. "Cotton" Nelms, Tampa

Six years ago Dr. Lee Roberson and I were in a conference on revival and soul winning at Calvary

Baptist Church at Lakeland. God gave many blessings. The pastor of that small church is now pastor of the large Buffalo Avenue Baptist Church in Tampa. Another young man laid his life on the altar, attended Tennessee Temple Schools, and is now pastor of a good church in the area.

In that conference was a young giant, about six feet six, who had only been saved six months. God greatly stirred his heart. Since then he has attended the Sword Conferences at Lake Louise and God has led him in the preaching of the Gospel. God led in a new church, the First Baptist Church of Temple Heights, Tampa. Recently the church has built a new auditorium seating, I suppose, nine hundred. When the balcony is fully seated it will seat perhaps eleven hundred or twelve hundred. He is Brother "Cotton" Nelms and he was the host pastor of the conference on revival and soul winning from Monday, May 23, through Friday, May 27.

Dr. Lee Roberson was with us Monday night and Tuesday. Rev. Bob Gray of Trinity Baptist Church, Jacksonville, Florida, was with us Wednesday through Friday. It was my joy to speak through the five days. Crowds reached the seating capacity, with some in chairs in the balcony for three nights, I think. And God did wonderful things for the eight hundred or so people in attendance. Over fifty preachers were in a single service and other preachers came and went from time to time. I suppose more than a hundred preachers were present in some of the services, not all at one time. There was a rich moving of the Spirit of God, many holy vows were made by Christians. Wednesday night there were five saved, and five others came to rededicate their lives. On Thursday night there were thirteen forward, most of them, I think, coming for salvation. It was my joy to win a teen-age boy to the Lord on Thursday night after the service, and a girl likewise after the service on Friday night. I thank God for Brother Nelms and the church. It is in a rapidly growing resident section. The church has a Christian grammar school. Dr. Lee Roberson was at his best and so was Brother Bob Gray. The music was in charge of the inimitable Bill Harvey of Springfield, Missouri.

I am to be back in Tampa the first three or four days of July with Brother Nelms.

### To B.J.U. Tomorrow for Commencement

Tomorrow morning I fly to Greenville, South Carolina, for Commencement at Bob Jones University. It is an honor to be on the board of this great Christian university, a center of culture and character training, a center for turning out soul-winning Christian workers and Christian

(Continued on page 6)

# Jug Gorham Lost Sheep

The Story of How "Jug" Gorham, With Broken Home, Found Himself And Christ and Sobriety and the Lost Money

By J. Vernon Jacobs,  
90 W. Holly Street, Phoenix, Arizona

Jim ("Jug") Gorham hadn't intended going to the revival that night at all. Indeed, the attending of any kind of religious meeting was the farthest from his thoughts when he came out of the Silver Moon Cafe and sat on the curb to get a fresh breath of air. Inside there was the monotonous wail of the juke box, the odors of mixed drinks, and the usual boisterous horseplay of customers who had ordered one too many for either discretion or decorum.

Across the street on a vacant lot a tent had sprung up during the past week and a large banner announced "REVIVAL MEETINGS," with Hosea Jones as evangelist. "Jug" had seen it, and noticed the crowds pouring in, but gave the matter no more thought than he gave any regular church service on Sunday. But this evening as he sat on the curb, his breath heavy with sour beer, and wondering what he would do next, a mighty chorus of voices boomed out a song which stirred the memories of the past when he, as a teenager, had sat on the back row of a little church in the Midwest and joined in on that hymn.

*'Tis the grandest theme, let the tidings roll,  
To the guilty heart, to the sinful soul;  
Look to God in faith, He will make thee whole,  
"Our God is able to deliver thee."*

Once more he found himself joining in quietly; the words brought a tug at his heart and a quickening of his pulse. He remembered "Pop" Kearney, now dead for fifteen years, leading that hymn, and seemed to hear once more the rich baritone voice as it stirred the souls of the people and challenged them to sing until the rafters rang.

*He is able, He is able to deliver thee,  
He is able, He is able to deliver thee;  
Tho' by sin oppress, Go to Him for rest;  
"Our God is able to deliver thee."*

Tears came to his eyes, and a lump came in his throat. "If only I could be a boy again, things would be different this time," he whispered to himself as he followed an irresistible urge to cross the street and look in on the meeting.

At first he was a little bewildered at the sight of so many people, but in a little while he was relaxed. This was like the meetings he used to attend in Boone's Grove years ago—singers on the platform, board benches, a sawdust trail down the center. Then came more songs, old songs of forgotten yesterdays—"Bringing in the Sheaves," "Throw Out the Life-line," and "When the Roll Is Called Up Yonder." "Jug" tried to join in, but the lump in his throat kept getting bigger and bigger, and try as he did, no sounds came forth.

And now Hosea Jones was speaking. "Friends, our Scripture tonight was written by a man who, long ago, went out seeking happiness. He hoped to find it in riches, but learned that they didn't satisfy; he built fine homes, but discovered they didn't bring peace of mind; he turned to strong drink, and only found misery. Listen to the advice he gives in Proverbs 23:29, 30:

*"Who hath woe? who hath sorrow? who hath contentions? . . . who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine."*

"Jug" heard these words blaring in his ears like a trumpet. Nobody knew better than he how true they were. There had always been misery and shame connected with drink from that day when he and "Biggy" Belton had found a partly used quart of whiskey behind a garage and, wanting to imitate the movie stars, had gulped it down, only to have their stomachs burn like fire, and they became

so drunken that passers-by notified their parents to come and get them. Then followed other drinks at dances, just to be smart and silly babbling which they believed humorous, fights and brawls, and finally cooling-off periods in jail. Many were the times he had waked up with black eyes and dried blood about his nose, remembering nothing.

Then one day Lea Kipley came to town, and he went back to church to sit beside her. Pretty girls there were in town, but Lea had a sparkle in her eyes and a rippling laugh that drew him as a magnet. He now began to act like a gentleman, was soft-spoken in his words, and cut out the drinking—that is, except when he was out with the boys—but most of the time he spent hanging around Kipley's front porch. When they were married, he had promised her faithfully he would never take another drink, and was true to his word for exactly three months. Maybe he would not have broken it, but he worked with some of the old gang, and they wouldn't leave him alone.

At first the joy of setting up their new home had fortified him to resist the appeal of the past, and it was only occasionally that he made breaks. Then, he resolved that he would only drink beer, but as time went on the craving grew, and he wanted something stronger. It is true that when the kiddies were born, he was determined to be a good father. Lea had begged him, for the sake of the children, never to let them see booze in the house or to know that their father was a drinker; and he really meant to do better, but the smells that floated from the Silver Moon as he came from work always lured him in. Lea continued to plead, became nagging and irritable, and told him she couldn't stand it much longer.

*"Look not thou upon the wine when it is red . . . At the last it biteth like a serpent, and stingeth like an adder."—Prov. 23:31, 32.*

It was wine, sparkling red wine, that had made him drunk that night he lost his money. Always on payday he would celebrate, and on this particular weekend Lea and the kids were visiting her parents. Coming in well oiled at midnight, he heard a noise and thought that burglars were trying to get in.

"I'll hide my money where they won't find it," he had said. "No burglars are going to get my money." After that he remembered nothing.

The next morning he had a dim recollection of having put his money some place, but could not find it. He ransacked the house from top to bottom, but to no avail. Of his \$210 only change remained.

When Lea returned she would not believe his story. Either he had gambled it away, or somebody had stolen it from him while he was drunk.

"Pack up your things and get out," she ordered. "Most of this house was paid for with my savings, and I don't want to see you again until God has a place in your life."

"Jug" had filled his suitcase and moved to a room over the Silver Moon Cafe. That was six months ago—months which had been filled with loneliness and wretchedness.

*"Thine eyes shall behold strange women, and thine heart utter perverse things."—Prov. 23:33.*

"Jug" swallowed hard. That was exactly the case. Coarse barmaids passing mugs of suds over the counter . . . brazen hussies seeking free drinks. "Jug" hated the very sight of them, and longed for his wife and the association of decent women.

The sermon that followed was

one of power. Sin was sin, and Hell was Hell, and men were lost souls who were going there unless they repented and turned to Christ for salvation. There were stories of the "lost sheep" which had wandered away from the fold; the "lost coin" which couldn't help being lost; the "lost son" who went into the far country and wasted his substance in riotous living.

To "Jug" it seemed like the old days had come back again, and once more he felt the urge to surrender his life and become a Christian, as he had wanted to do years before but didn't.

Then came the invitation song, "God Is Calling the Prodigal," and "Jug" found himself following other bits of driftwood down the sawdust trail.

At nine-thirty that night, "Jug" was knocking on the door which so long had welcomed him to joyous comradeship. Lea saw who it was with misgivings.

"Well, what do you want?" she asked.

"Lea, I got religion tonight at the big tent across from the Silver Moon," he said. "I'm going to be a different man, and with all my heart I ask your forgiveness for the wrongs of the past. And—if it isn't too late—I want you to take me back."

At first she couldn't believe it, but there was a new look in his eyes and a sincerity in his voice which reminded her of the Jim who had first come asking her to share his life. Then she noticed the tear stains on his unwashed cheeks.

"Come in, Jim," she said softly, "and tell me about it."

They talked about the rebuilding of their spoiled lives and trying to make a real home for the children, and then Jim said, "If we make a success of it this time, Christ must be the Head of the house. Do you have a Bible anywhere? I'd like to read that chapter in Proverbs and the parables of the lost which the preacher told about. I want us both to know the joy of being forgiven."

"Yes, we've got a Bible, but it's been a long time since I've read it. Let me get it out of the junk on the closet shelf."

She gave the Book to Jim, and as he opened it there fell out a handful of twenty dollar bills. In amazement they looked at it.

"The lost money!" he exclaimed. "I knew I hid it where nobody would find it. It's a token of blessed days to come."

"Yes, the neighbors were called in to rejoice over the lost coin which was found, but I recall that the angels rejoice when sinners come repenting," she said reverently. "Let us rejoice that both of us are going to be back in the Father's house. That which was lost has been found!"

—The End—

## "If I don't go, I don't get"

IN THE south is an old man with a rowboat who ferries passengers across a mile-wide river for 10 cents.

Asked, "How many times a day do you do this?" he said, "As many times as I can because the more I go, the more I get. And if I don't go, I don't get."

That's all you need to know—all there is to know—about business, economics, prosperity—and self-respect.



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# Kids KORNER

By Aunt Mary

Johnny has the chicken pox! Do you remember that itchy funny feeling of wanting to scratch, but Mother said you musn't? Most boys and girls aren't really very sick with that "bug," but of course it is not fun not to get to go outside to play in the sunshine. You miss seeing your friends, and of course you can't read all day! Today our Johnny read *Black Beauty* again and got a good start on *The Little Lame Prince*, a good book I didn't mention last week. But he is bored and miserable.

I have many little friends who must stay in bed with measles. Little Bobby and Buddy Lyles got measles right after their tonsils were removed, and of course that wasn't good. And mumps seem to be everywhere.

Did you know that Satan is to blame for all these things? In the Garden of Eden, before they sinned, Adam and Eve had never heard of disease or sickness. They were always well and happy. Then the Devil came to tempt them. You remember he disguised himself as a serpent, a snake, who was then a beautiful creature that walked on legs. He said that surely God wouldn't forbid them to eat what would so obviously make them as wise as God Himself. So they were tempted, and ate the fruit (We don't know that it was an apple. The Bible doesn't say.) from the Tree of the Knowledge of Good and Evil. Then a terrible thing happened. They knew they were sinners and went and hid themselves. Of course God knew immediately that they had disobeyed, had known that they would, and had already planned a way to save them.

But the first sin, by Adam and

Eve, brought a curse on the whole world that cannot be lifted until God makes a new Heaven and a new earth. Then all the sin and evil will be burned by fire, and God will make everything new and beautiful.

As part of that curse came chicken pox and mumps and measles, and all the other illnesses that plague little children and their parents.

You remember, that, because of that first sin, Adam and Eve were sent out from the Garden of Eden, and Adam had to begin working for their food. Because of that sin, Eve suffered pain and grief. The serpent was cursed by losing his legs and being forced to move by slithering along the ground on his belly.

But the saddest result of that sin, and also the happiest, is that Jesus, because He loved Adam and Eve and all the rest of us, died on the cross to pay for your sins, and make it so the time could come when there would be a new perfect world again.

Now if you are sick—with measles or scarlet fever or some other ailment—will you let that sickness remind you of God's great love for you, which He showed by sending Jesus to die for you? If you haven't yet trusted Jesus to save you there will never be a better day for that than today, right now!

*Memory Verse:* But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8).

You have been enjoying *Bird Life in Wington*. Don't forget this chapter.

## The Easter Spirit



Mr. Flicker was always knocking everything.

Mr. Flicker was as happy as a lark as he dressed for church on Easter morning. He was rather proud of his new brown suit—"a perfect fit," he said as he eyed himself over his shoulder. Then he smoothed down his little black mustache which the barber had trimmed just right the day before.

It was something new for Mr. Flicker to wake up in such a happy mood on Sunday morning. Usually he got up in a grouch. To tell you the truth, he was quite a knocker. He knocked trees, he knocked the neighbors, he knocked the government, he knocked the church. Knocking trees and fence posts was all right, of course—"there's no harm in knocking on wood"—but when Mr. Flicker knocked the church, he only hurt himself. But as Mr. Flicker tucked a brown handkerchief in his coat pocket to match his stunning tie, he was in anything but a knocking mood—in fact he was whistling a familiar tune:

"Oh, what a beautiful morning  
Oh, what a beautiful day  
I've got a wonderful feeling  
Everything's going my way."

"Oh my goodness," said Mrs. Flicker jumping off her roost. "I had forgotten about it being Eas-

ter. We are going to church today, aren't we?"

"Sure, we're going," replied Mr. Flicker. "We went last Easter and also the Easter before. We must not break a good habit like that. Besides, the children always expect us to go with them on Easter."

"Yes, I know," said Mrs. Flicker. "I overheard them talking yesterday. Miriam said to Henry, 'I wish Easter would come every week so Mother and Daddy would go with us to church every Sunday.'"

"I wish something better than that," Henry answered. "I wish we would soon grow up so we wouldn't have to go at all, except on Easter and Christmas."

"I sometimes wonder where our children get such funny ideas," said Mr. Flicker.

"I know," replied his wife. "It's from the Mockingbird children. Their parents go with them to church every Sunday and the

whole family stays for both Sunday School and church."

"I can hardly imagine anyone being that old-fashioned in these modern times," remarked Mr. Flicker. "That's the way our parents raised us. But hurry up, Goldie, I want us to get a decent seat this year. Remember last Easter we had to sit away back in a corner in the balcony. I couldn't even see the minister. What was it he preached about anyway?"

"Don't ask me," replied Goldie. "I had not even finished looking at all the new Easter outfits when the service was over. I was never so humiliated as when I saw Fanny Yellow-Hammer with a hat just like mine."

"What humiliated me," replied Mr. Flicker, "was having to sit way up in the balcony. It does look as though the people who go to church every Sunday would give up their seats for once to us who come on Easter. It all goes to show, as I have always said, the church is full of hypocrites. But let's get going. I'll get the airplane out and meet you and the children at the front door."

On the way out he saw his neighbor, Mr. Woodpecker, taxiing out his airplane too. "Don't tell me you are going to church, Red! Don't you know the roof will cave in?"

"You're a fine one to talk," Mr. Woodpecker shot back. "I bet the preacher will wish you a Merry Christmas because he won't see you again 'till then." Then both of them laughed heartily as if it was the most wonderful joke in the world to poke fun at the church.

In the vestibule of the church Mr. Flicker was all smiles. He knew that he and his wife were two of the best dressed birds in Wington and he enjoyed the fluttering attention of the usher. He was still feeling important when the offering plate was passed and he put in a whole dollar—or was it a dollar with a hole in it? Anyway, he put it in with great satisfaction. Or, perhaps his satisfaction came from the fact that three Tens and four Fives remained safely in his purse.

There was just one thing which changed Mr. Flicker's Easter spirit—Pastor Penguin's sermon. It was the strangest Easter sermon the Wington congregation had ever heard. It was based upon a story in the New Testament—A Parable, Pastor Penguin called it, about two men who went up to the Temple to pray.

One was very proud and self-satisfied. His prayer was, "God, I thank Thee that I am not as other men; that I am so much better than most of these people here today." The other man was very humble and penitent. His prayer was, "God be merciful to me, a sinner." This second man, so the story went, was the one who received God's blessing that day. The proud, self-satisfied man received no blessing at all.

"I do not think that the first man went to the Temple very often," said Pastor Penguin. "Why should he? His God was himself. His cup was already full. The man whose cup was empty—the man who felt his need of God—I think he must have come back to the Temple again and again. And each time he came in that spirit, he found a new blessing."

Mr. Flicker got the point, of course. It was too plain for him to miss, and to his credit I must say that after the sermon he quietly closed his eyes and asked God to forgive him for his pride and self-centeredness and vowed that he and his family would attend church every Sunday as did the Mockingbirds.

On the way home he said to his wife, "Well, that is the sermon we needed, I suppose. If the shoe fits, we ought to put it on, but I wonder why he talked about men instead of birds? What a strange way to preach."

"I suppose," Mrs. Flicker answered, "that he was trying not to be too personal!"

(From *BIRD LIFE IN WINGTON*, by Rev. J. Calvin Reid. The twenty-fourth of thirty chapters to appear regularly in *THE SWORD OF THE LORD*. This book may be had for \$1.50 from *Sword of the Lord Publishers*, Box 420, Wheaton, Ill. Add 15¢ for postage and handling.)

Please mention *THE SWORD OF THE LORD* when answering advertisements.

## Catholic President? Our So-Called RELIGIOUS BIGOTRY

By Dr. W. A. Criswell

In First Baptist Reminder Dallas, Texas

As Dr. E. S. James has so ably written in *The Baptist Standard*, now is the time for our people to express themselves concerning the possibility of a Catholic being chosen for President of the United States.

The first thing that is always brought up by those who defend the Catholic hierarchy is the question of our so-called religious bigotry; but there is no such thing as "bigotry" being defined as a simple looking at the present situation of the Catholic church in the nations of the world.

A fundamental principle of the Catholic church is the union of church and state, with the state controlled and dominated by the Catholic hierarchy. For example:

In Catholic-dominated countries, Protestants and Baptists are barred from running for the presidency by constitutional provisions.

The President or Chief of State of those countries must be by law a Roman Catholic.

The constitution of Argentina states:

### Must Be a Catholic

"To be eligible to the office of President or Vice-President of the Nation, a person . . . must belong to the Catholic Church . . ." In Paraguay the constitution says, "The President of the Republic must . . . profess the Roman Catholic religion . . ." In Spain the constitution declares that "to exercise the office of Chief of State as king or regent, it shall be necessary . . . to profess the Catholic religion . . ."

### They Scream "Bigotry"

Yet, in the face of all of this, the Catholics of the United States scream, "Bigotry!" if any one even questions the possibility of a Catholic President, and a whole host of other misguided people join in the chorus.

### \$30,000,000

It would be well for our United States citizens to take a good look at the long record of Congressman John W. McCormack, Roman Catholic from Massachusetts and a leader in our national legislative assembly. He has been responsible for national legislation which has handed over to the Catholic church more than thirty million dollars of our tax money.

This is the hand-out the Catholic hierarchy seeks and this is the thing that is done whenever and wherever in the world they come into power.

This is the exact thing they propose to do here in the United States: namely, to subvert public tax money to the support of Catholic institutions.

It is a blind citizenship that for-

## Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

**EVANGELIST BILL HALL**, 129-B White Oak Drive, Greenville, South Carolina, held a meeting in the Monongah Baptist Church of Monongah, West Virginia, April 18-24. Rev. Kenneth A. Brougham, pastor, reports 21 first-time decisions for Christ and 22 rededications. He says, "We praise the Lord for the work that was accomplished, and highly recommend Evangelist Hall as a God-called evangelist, standing on the fundamentals and truly seeking for souls."

**EVANGELIST WALT HANDFORD**, assistant editor of *THE SWORD*, held revival services May 13-22 in the First Free Will Baptist Church of Florence, South Carolina. The pastor, Rufus Coffey, reports that there were 14 conversions publicly, 4 rededications and 4 who united with the church. Twenty-eight young people committed their lives to separated living during a special youth night, and in another service more than a score of Christians pledged themselves to visitation and soul winning. In the week following the revival there were 4 saved, and 2 who had been won to Christ in the home during the revival decided to join the church. The pastor heartily endorses the constructive ministry of Evangelist Handford, and especially commends him as an ardent, skillful soul winner.

**EVANGELIST JOE MILLER**, Route 1, Chambersburg, Pennsylvania, was in the Fairview Baptist Church near Altoona, Pennsylvania, where the pastor is Rev. Howard Swan. On the six nights, May 10-15, there were 6 first-time decisions for salvation and many rededications. The church has invited Brother Miller back next year for another revival.

**EVANGELIST CLARENCE E. SHARER**, 320 Harrison Street, Anoka, Minnesota, writes to report several meetings. April 13-24 he was in the First Baptist Church of Tipton, Indiana, where Rev. Chester McCullough is pastor. There were 17 first-time decisions for Christ and 55 other decisions among Christians. The last week of April he was in the First Baptist Church of Carmel, Illinois, where Rev. Arthur Neuenschwander is pastor. There were several saved and a good number of believers revived. Following this meeting Brother Sharer was in the Durkeetown Baptist Church of Fort Edwards, New York, where Rev. Nevin Korb is pastor. There were 18 first-time decisions and 30 decisions among Christians.

gets its heritage of freedom and sells its destiny to a system that claims sovereignty above the constitutional rights of the very people whom they seek to dominate.

## Dr. Bob Jones SAYS:



We are passing on to our friends a quotation from a letter received about the time the school year closed: "Another year and I expect my youngest son will be going to Bob Jones University. Then I will be alone. We have excellent colleges near us, but I want my children to go to a school such as Bob Jones University where there is a Christian environment and where the Bible is taught. I believe that knowledge of the Bible is essential to all true happiness; and along with knowing the Bible, it is essential that we know the Author."

Thank God for the people who are left who want their children to have high academic standards and at the same time want them to get their training in an educational in-

stitution that will not compromise the Word of God—an institution that stands for the "old-time religion" and the absolute authority of the Bible. If you are interested in that type school, you can send us some money to help complete the buildings that are under construction. You can also pray daily for us, and you can tell the right kind of young people about Bob Jones University and its educational standards and its Christian culture and Christian environment. Won't you please let us hear from you? Thank you, and God bless you.

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BOB JONES UNIVERSITY  
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(Advertisement)





Bud Lyles

Hello again! This is such a pleasant task . . . reviewing records. The most difficult part is deciding which of the many wonderful new releases to include in this brief column each month. Some very fine albums have come to us. We have tried to give readers a cross section of what is available. In the process we have gained much blessing from these recordings. By the way, we would be glad to know your reactions to the reviews. Drop us a line . . . RECORDS—Box 420—Wheaton, Illinois.

We are happy to have another release by Alan McGill. Under the album title of **HE KEEPS ME SINGING**, Mr. McGill presents many favorite Gospel songs. McGill's warmth of personality and wonderfully sincere style come through on the disc. Lorin Whitney and Charles Magnuson accompany on organ and piano. Each selection is a familiar one. You will enjoy *I Know Whom I Have Believed*, *Softly and Tenderly* (a really moving rendition), *Have Thine Own Way*, *At the Cross*, and *Thank You, Lord*. We like the work of this vocalist and think our readers will enjoy his latest album; **HE KEEPS ME SINGING**. SACRED LP 8039

Among several albums that have come to us from Diadem Productions is an excellent program by the Robert Hughes Chorale. This group is composed of singers from various churches in the Grand Rapids area. The conductor is Mr. Robert J. Hughes. Side one of their latest album holds five medleys including thirteen selections. They are uniquely arranged and refreshing. Side two has eight other selections. We found this album to be a spiritual blessing and very enjoyable. Readers will be delighted with **GOLDEN MOMENTS OF SONG** by the Robert Hughes Chorale. Some of the song titles are: *Praise Ye the Lord the Almighty*, *Now Thank We All Our God*, *Day By Day*, *Amen Street*, and *Hallelujah Square*. **DIADEM DLP-108**

From Alma Records comes an album by Mr. WILLIAM STEVENS. Mr. Stevens is a graduate of Bob Jones University. He worked for a time as a member of the extension staff of Moody Bible Institute and is presently engaged in youth evangelism. His headquarters is Charleston, West Virginia. Accompaniment for this album is provided by Lorin Whitney at the organ and Rudy Atwood at the piano. Mr. Stevens sings eleven familiar selections which he has used in evangelistic campaigns in the States and abroad. We liked *If I Gained the World*, *Day By Day*, *Trusting Thee More*, and *It May Be Today*. **CHRISTIAN FAITH Monophonic WS-1451, Stereo WS-331**

Here's a happy one from Word Records. For twenty-three years the Palermo brothers, Phil and Louis, have endeared themselves to audiences around the world. Since their conversion to Christ, they have sung to hundreds of thousands. Gifted with wonderful personalities and wide, Italian smiles, the "Spaghetti Twins" have captured the hearts of young and old alike. In this album they are joined by their wives (both of Swedish background) and the Nathalie Haag Choir. Mrs. Haag arranged the music. Kurt Kaiser produced the recording. Friends of the Palermos and others will enjoy the thirteen selections performed in the style so familiar. Most of the songs are self-accompanied with guitar and accordion. The title of the album is **WE WANT TO SING**—and you'll want to sing

when you hear it. **WORD W-3103-LP**

Word has also released an unusual album titled **IN THE SPOTLIGHT**. This beautiful recording presents the instrumental stylings of Joe and Marion Talley, gifted husband-and-wife team, combined with the voices of the Dick Anthony Choristers. Here is a rare combination which produces a program of familiar Gospel songs as you have never heard them performed. Mr. Talley plays trombone, banjo and electric steel guitar with equal proficiency and finesse. His wife is an accomplished pianist, organist and harpist. Mr. Anthony's abilities are well-known to Chicago-area readers. These outstanding artists offer a most pleasing album which should be a "must" for every home library. Song titles include: *Onward Christian Soldiers* (trombone), *When They Ring Those Golden Bells* (steel guitar), *Standing on the Promises* (banjo), *Thou Wilt Keep Him in Perfect Peace*, *If Your Heart Keeps Right*, *Send the Light* (a multiple recording of Mr. Talley playing both parts in a trombone duet) and *The Holy City*. There are twelve selections in all. **WORD W-3095-LP**

We welcome the opportunity to review a recent release by Noordyk Sacred Recordings. On the Red Vinyl pressing titled **LIKE A SHEPHERD LEAD US**, Mr. James Draper and Mr. Clair Hess of the Radio Bible Class staff present twelve numbers. A good male duet team is hard to beat. Mr. Draper and Mr. Hess have been singing together since their Bible school days. With Mr. Stuart Noordyk accompanying on organ, piano and celeste and with occasional guitar and string bass, this album holds such titles as: *It Is No Secret*, *Over in Glory*, *It Took a Miracle*, *My Lord and I* (done with an echo effect that is beautiful). An extra quiet surface makes the recording even more enjoyable. We liked it very much and think you will too. **NOORDYK N-LP-9**

The Laymen Singers directed by Ralph Carmichael have produced an album which goes by title **LET ME WALK WITH THEE**. It is dedicated as a memorial to the late Waldo F. Tucker, for many years the writer and producer of the nationally-known radio broadcast, *The Laymen's Hour*. The songs heard on this recording were favorites of Mr. Tucker. As we have stated, we like male voices blended in song. The Laymen Singers is one of the finest male vocal groups in the land. Mr. Carmichael has established himself as one of the top directors in the field of sacred music. You will hear *Still, Still With Thee*, *Make Me a Blessing*, *I Never Walk Alone*, *God So Loved the World* (Stainer) as well as two spirituals . . . *Every Time I Feel the Spirit*, and *Keep in the Middle of the Road*, and others. **SACRED LP-8020**

**SINGING . . . WITH A MESSAGE** is the title of an album produced by Diadem featuring the voice of Mrs. Violet Cohn. Mrs. Cohn is the talented wife of Evangelist Max Cohn and has traveled extensively with her husband. She has been the soloist for the annual prophetic conference of The American Association for Jewish Evangelism at Winona Lake, Indiana for several years. The album holds thirteen selections which amply prove the sweetness of voice and sincerity of heart of this servant of God. Mrs. Cohn sings with blessing: *God Leads His Dear Children Along*, *Blessed Quietness*, *There Is a Balm in Gilead*, *But This I Know*, and *Precious Lord, Take My Hand*. Jo Ann Rysdyk accompanies with tasteful artistry. **DIADEM DLP-115**

This wraps up another package of Record Reviews. If you are interested in some of the recordings mentioned here, contact your local distributor or write directly to the company which produced the record. Addresses are listed below for your convenience. Remember that your comments and suggestions will be appreciated. Write us a card or letter . . . **RECORDS—Box 420—Wheaton, Illinois.**

**SACRED RECORDINGS, INC.**  
Box 3035  
Whittier, California

## Russia Has Spies That Mean Harm

Concerning the summit conference which was deliberately destroyed by Premier Khrushchev of Communist Russia, the *Chicago Tribune* chided Adlai Stevenson for a "crush on Khrushchev," blaming President Eisenhower instead of the murdering infidel communist.

In the letters from the people column this factual letter from W. W. Morgan appeared.

### After the Summit

Chicago, May 17—I am glad to see in today's issue that you expose some of the activities of the communist spies.

Last year, in West Germany 2,787 communist spies were caught—264 from Russia—and in the first four months of this year 820 more communist agents were arrested—72 from Russia and the balance from its satellites. In this country, in 1956 Col. Ivan Buhchikov of the soviet embassy in Washington was accused of spying and told to leave; in 1957 Maj. Yuri P. Krylov of the soviet embassy staff was ordered out of the United States for spying and Col. Rudolph Ivanovich Abel, the "most important soviet spy ever caught in the United States," was sentenced to 30 years for espionage. The day Khrushchev was criticizing the United States for spying,

two Russian officials were expelled from Switzerland for spying.

Our President and our intelligence division would be derelict in their duty if they did not spy on Russia, because I believe that Khrushchev would not hesitate to make a sneak attack on this country if he thought he could win. I don't think he would have any scruples about killing half of our population if he could take over our country. He is one of the crudest, rudest, most unprincipled men that ever headed any nation.

Those Democrats who might make political capital over the blowup of the summit conference should be reminded that we are in Berlin without a corridor, and that we put Russia into China so they could help the Chinese Communists take over that country. This was done by Democrats. That is when I quit the party. By their ignorance they set the stage for another world war, and certainly for the present trouble.

I am glad to see that the majority of the Democrats are backing the President. We cannot afford partisan politics in our international affairs.

W. W. MORGAN

Khrushchev wants a Democratic president.

## Chickens Come Home to Roost

A patrolman investigating a stopped car, its ignition on, and headlights burning, in Scottsdale, Arizona, found Elliott Roosevelt slumped across the steering wheel. Officer Ken Pepper said the 48-year-old son of the late Franklin Delano Roosevelt resisted efforts to remove him from the car and muttered the age-old phrase: "Do you know who I am?"

Police Chief Henry Cooper said Roosevelt registered .208 on a blood alcohol test (a reading of .150 is legal evidence of intoxication in Arizona). Roosevelt, who maintains a winter home in Scottsdale, was charged with drunken driving and released on \$300.00 bond.

It is generally conceded that the late President Roosevelt was responsible, more than any other man, for the repeal of the national prohibition law. It is interesting to see how it affects his own family.

Defender readers will recall when Mrs. Roosevelt came out sev-

eral years ago endorsing social drinking, cautioning young ladies, however, that they should drink with restraint, not overreaching the limit of their endurance. Evidently in her concern for the welfare of the women of America, she neglected to counsel her own children!

Since the repeal of the Eighteenth Amendment in 1933, outlets for the sale of alcoholic beverages have mushroomed.

The statistical division of the Alcohol and Tax division of the Internal Revenue Service reports the following figures for liquor establishments, as of June 30, 1958:

Retail liquor dealers ---- 270,697  
Retail beer dealers ---- 157,184

Total dealers ---- 427,881

Here are some interesting figures showing the number of business houses of various kinds in this country, according to the Department of Commerce:

Retail alcohol dealers --- 427,881  
Grocery stores ---- 279,440  
Service stations ---- 184,747  
Liquor stores ---- 31,240  
Women's ready-to-wear stores ---- 29,788  
Furniture stores ---- 28,465  
Shoe stores ---- 23,847  
Department stores ---- 2,761

While the American public is seemingly becoming more and more alcohol conscious, our Canadian neighbors to the north are setting a different example.

Prime Minister John Diefenbaker-

## When the Wets Are Dry

By Rev. Fletcher Spruce

Maybe he enjoys sipping a cocktail in a flying saloon at 30,000 feet, but he demands a dry pilot for his airliner as it sails through the blue. Perhaps he likes a legal drink or so every day, but he wants a dry surgeon when his wife faces a delicate operation. Or he brags that his lovely little daughter can attend an adequate school financed by liquor taxes, but he is cautious lest some drunken maniac attack, run down, or kidnap his little girl on the way to that school. He likes a drink now and then as he rides on the train, but he expects the engineer to be bone-dry on the entire trip.

He may like to stop at every roadside tavern he comes to, but he expects the driver of his car to keep the bottle at arm's length. Maybe he voted for the repeal of the Eighteenth Amendment, but if he is on a steel beam twelve stories up erecting a skyscraper, he expects the crane operator handling that beam to be very dry and very sober. Or, even if he likes a bootleg drink now and again, he still expects his son in the armed forces to be under the command of a dry officer. There are times when even the wettest of the wets are bone-dry!

Quiz the fine young man who is spending the best years of his life in the Ohio penitentiary for the turnpike murder of seven with his automobile while under the influence of legal liquor . . . or quiz the twenty-two-year-old murderer of three teen-agers who was too drunk to know how it happened . . . or quiz the relatives who mourn at those ten graves so fresh and so cold. All will agree that it is high time for the wets to shout, "Dry," and the dries to shout louder!

Reprinted from *THE NATIONAL VOICE*.

er, a devout Baptist layman, recently set a new pattern for all official entertaining in the future—no liquor at all. Canadian newspapers report that, as an experiment, a dinner without liquor was given by the Prime Minister in Montreal for about two thousand guests. It was Mr. Diefenbaker who issued orders that no cocktails were to be served. The event turned out so successfully that the government decided to make it an official and regular practice.

—The Defender



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## You don't cure Johnny's stomach-ache with more candy

AMERICAN workmen for generations earned higher and higher wages by increasing their productivity. But for the past years, wage increases were greater than increases in productivity, so prices had to go up—which they did.

Then prices reached the point—as they always do—when fewer people could pay them. Fewer sales, fewer jobs.

What happens? Somebody says "raise wages" and so raise prices even more! To cure something, correct what caused it. Produce more efficiently, to earn today's higher wages. Then prices can come down to reason again, and people will buy.



## Operation—The Only Hope!

(Continued from page 1)

"It is set on fire of hell" (Jas. 3:6b).

"The tongue can no man tame" (Jas. 3:8).

"It is an unruly evil, full of deadly poison" (Jas. 3:8).

The lips of men are affected by the dread virus of sin, for "the poison of asps is under their lips" (Rom. 3:13).

Ever wondered why the speech of a sinner is often so foul and vile? Here is the answer the Great Physician gives: "Whose mouth is full of cursing and bitterness" (Rom. 3:14).

Sin also affects the feet! "Their feet are swift to shed blood" (Rom. 3:15). How many times the sinner has caused bloodshed and even death, directly or indirectly, because of his sin and disobedience. "Destruction and misery are in their ways" (Rom. 3:16). Though the feet may be dancing gaily or stepping lightly, they may carry the burden of a man with a broken heart. Oh, the misery of the sinner.

For of this sin-diseased patient the Bible assures us: "And the way of peace have they not known" (Rom. 3:17). A man who has had his "fling" in the haunts of hell, his escapades in the ways of the world, recently said to me, "Well, preacher, it must be in Christ, like you say, for I sure haven't found what I want where I've been!" No peace to the wicked!

The eyes, too, are affected. Look at Romans 3:18, "There is no fear of God before their eyes." And when this is true, the eyes are taken up with that which will lead the heart astray. "The light of the body is the eye . . . If thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness" (Matt. 6:22, 23). How many are ruined because of "the lust of the eyes" (I John 2:16). Because unsaved people have diseased eyes, spiritually, the movie moguls and the peddlers in pornographic poison are making a fortune today!

As we examine this patient and as we look into the Bible for God's diagnosis of every member of Adam's race, we find that his disease is HEREDITARY, that he is born in it, for we read: "The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies" (Ps. 58:3). "ALL we like sheep have gone astray" (Isa. 53:6). "In Adam all die" (I Cor. 15:22).

Again we learn that sin is POLLUTING. "That man perished not alone in his iniquity" (Josh. 22:20b). We read of Achan. No man ever really does sin ALONE. He always poisons and ruins someone else, too! Sin is contagious. "One sinner destroyeth much good" (Eccles. 9:18b). Sinners, for some reason, are not content to perish alone. They always manage to pollute and poison those about them, oftentimes those they most dearly love! Because of the contagion of this disease it would be utterly impossible for the patient to ever enter God's holy Heaven without being cured—so the sinner just must experience the "operation of God" in order to reach Heaven!

A few sinners instigate a riot at a dance, and soon hundreds are participating and the police are called out to break it up. A few lewd-minded college students yell for a girl's underwear under a dormitory window, and soon hundreds of students are engaged in

the "panty raid." In Florida recently a few students rebelled at some campus restriction about drinking, and soon 1,000 students were howling in unison, "We want beer!" So we see the rapid spread of the virus of sin. "A companion of fools shall be destroyed" (Prov. 13:20).

Once more we discover that the disease of the human heart is LOATHSOME. (Read again Isaiah 1:5, 6.) The most putrid disease is pleasant compared to what God sees when He looks at the human soul unwashed in the blood of Christ! And when one becomes a Christian he immediately begins to feel something of the heartbreak of God over this condition! He begins to groan, too, under the awful burden of lost souls and to long for their salvation. Their terrible bondage to habit, their foul language, their lying lips, their putrid profanity, their vain activities, and their restless nervousness cause us to realize the awful lostness of lost souls!

This disease of the human soul called sin is also manifest as a PAINFUL DISEASE. "The way of transgressors is hard" (Prov. 13:15). It pains him to keep his sin, and it pains him to give it up. He is in a strait betwixt two. In the hospitals, in the jails, in the reform schools and stockades I have seen the pain of sin. Penitentiaries and asylums testify to the painfulness of sin. Look at the misery of the slums and you see it again. Drive down skid row and it is evident everywhere!

A young woman in the East was racing down a country road to meet her paramour. At a blind crossing she collided with an auto driven by her husband! Oh, the pain of sin. The woman died almost instantly.

In a church where I held a revival the organist was humiliated by having her drunken husband stagger into the service and cause such a commotion that he had to be bodily removed from the place. What embarrassment to the family. The pain of sin!

A nurse told me about a man in the hospital who had consumed a whole case of beer and had been in a diabetic coma for four days.

Every day numerous people who have been heavy smokers are rushed to the hospital for cancer surgery while apprehensive relatives pray and weep. The pain of sin!

Again we discover this dread disease of the soul to be a FATAL DISEASE! It is wholly malignant, entirely incurable. Man can do nothing to heal himself. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil" (Jer. 13:23). Some folk just will not believe that sin is fatal, but the Bible assures us that "sin, when it is finished, bringeth forth death" (Jas. 1:15b).

While I was at Uniontown, Pennsylvania in a revival, the pastor showed me a highway down a mountain where a huge van got out of control when the brakes went out and the driver hung on as the big vehicle sped careeningly through the small village at the bottom of the valley. When the brakes were gone there was nothing to do but grit his teeth and pray for a miracle. Amazingly, everyone did manage to get out of the way and the van did hug the pavement until a leveling off place in the valley was reached.

But there comes a time in a man's life when the brakes won't hold and when "his own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins" (Prov. 5:22). He finds himself rushing down to eternity lost, and "he shall die without instruction; and in the greatness of his folly he shall go astray" (Prov. 5:23).

It is amazing that people can be so indifferent to the consequences of this disease of sin. Whoever heard a patient tell the doctor, "Well, there are others who are more diseased than I, so I won't have this operation," or "I'm afraid I can't hold out," or "I will wait until I am better," or "I just don't have the feeling," or "I'm better than some church people." Oh, the folly of the sinner with his pitiful and pathetic excuses!

So much for the patient's disease! Now look with me at

### The Physician.

"They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance" (Mark 2:17). Jesus, then, is the Great (and only) Physician for the sin-stricken soul.

First, Jesus is a COMPASSIONATE PHYSICIAN. Oh, the compassion of this dear Doctor! No other surgeon ever had the concern He feels! No one ever cared for me like Jesus!

He gave Himself willingly, even unto death, for His patients. "Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:6-8). What compassion! "Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (II Cor. 8:9). So Jesus Christ, the Son of God, is the Doctor!

"Who being the brightness of his [God's] glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high"—Heb. 1:3.

He was made flesh and dwelt among us, and we beheld His glory! (See John 1:14.) He came to seek and to save that which was lost, we learn in Luke. Jesus Himself said, "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:28). Oh, what a Saviour!

Again, Jesus was (and is) a conquering physician.

He has an established practice! His work is proven! Look at Mark, chapter five, and you find Him successful in conquering demons, disease, and death! Nothing could stump Him. So the wild man of Gadara is no longer wild, but he is "sitting, and clothed, and in his right mind" (Mark 5:15). The demons are gone. As Dr. Lee has put it, they committed "homicide." If they could not have a man, they chose a hog as second choice. And the hogs, unlike some men today, preferred to drown in the sea rather than be filled with the devils! God give us men with as much religion as those hogs had!

Nothing could buffalo Jesus. So the woman with the issue of blood who "had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse" (Mark 5:26) found perfect and complete deliverance when Jesus took her case.

And while the mourners wailed and the critics giggled, Jesus took the dead girl by the hand and commanded her to arise (Mark 5:41). "And straightway the damsel arose, and walked" (Mark 5:42).

Yes, Jesus is a Conquering Physician.

He has a reputable practice! He never lost a case! The man born blind was made to see. The ten lepers were cleansed again. And Lazarus, dead four days, came forth very much alive!

Even so, today, Jesus can open the eyes of those blinded by the Devil in unbelief; He can cleanse sinners leprosy with their evil iniquities; and He can give wonderful, victorious, eternal life to "as many as received him" (John 1:12).

Not only is Jesus a Compassionate and Conquering Physician, but He is a Condescending Physician.

He never refused a case! "Him that cometh to me I will in no wise cast out" (John 6:37b). "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18).

He did not refuse to take the case of the woman at the well, the woman with the five husbands, and to lead her to glorious purity and newness of life.

He did not refuse the case of Mary Magdalene, out of whom He cast seven devils.

He did not ignore the case of Zacchaeus (Luke 19), the wee little man who climbed up the sycamore tree to see Jesus, and this hated tax collector was led from

greed to generosity, from getting to giving, from robbing to restoring (Luke 19:8).

He did not overlook the need of Nicodemus, the refined, moral, cultured, religious gentleman of John, chapter three. The woman at the well or the wild man of Gadara did not need Jesus any more than this polished, ethical gent needed Jesus!

All of these were saved by the same Doctor, in the same way, with the same remedy!

Sometimes people feel they cannot go to a doctor because of their poverty. But poverty never kept Jesus from taking a case.

Come, ye sinners, poor and needy,  
Weak and wounded, sick and sore;  
Jesus ready stands to save you,  
Full of pity, love and power.

Let not conscience make you linger,  
Nor of fitness fondly dream;  
All the fitness He requireth  
Is to feel your need of Him.

Jesus, our Condescending Physician, is always available! He will operate at any or all hours. He is never sick Himself.

In a former pastorate there was a fine old doctor who was a member of my congregation. He was very kind to me and to my family. He served us without charge, feeling that he was thus doing service to the Lord by helping His servant. But there were times when our own doctor could not help us, for he himself was frequently sick. Not so with Jesus! The Mighty God of the universe knows no infirmity and no limitation!

And He never lets up on a case. Once He becomes your Physician, He'll see you through! "He which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6).

And, amazing as it may seem, the operation costs the patient nothing!

You are not redeemed with corruptible things such as silver and gold! (See I Pet. 1:18.) It is "without money and without price" (Isa. 55:1b).

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."—Eph. 2:8.

"The gift of God is eternal life through Jesus Christ our Lord."—Rom. 6:23b.

A few years ago the hearts of the American people were touched by the account of a doctor who canceled all the debts that people owed him, a sum amounting to several thousand dollars. He just gave them this favor as a gift. A noble man!

But consider Jesus! The King of kings and Lord of lords. And He willingly left Heaven, came to earth clothed as a man, subjected Himself to the ridicule and rebellion of wicked, perverse men, lived a perfect life, died a substitutionary, vicarious death—bearing the weight of the sin of the whole world in order to provide a perfect righteousness for His enemies, the diseased, sin-stricken members of the human race, so that they might have everlasting life as a free gift! Oh, "Thanks be unto God for his unspeakable gift" (II Cor. 9:15).

In conclusion, let us view the OPERATION OF GOD (Col. 2:12).

We have seen the patient and the Physician. Now see what happens when the two get together.

As the Holy Spirit of God moved (brooded yearningly) over the ruined creation of God in Genesis 1:2, so He must move upon the sin-diseased patient before light can enter his soul. Like a divine "Head-Nurse" the dear Holy Spirit "helpeth our infirmities" (Rom. 8:26), reproves of sin (John 16:8), and then climaxes the operation by sealing us "unto the day of redemption" (Eph. 4:30).

The angels are the attendants. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1:14). "The angel of the Lord encampeth round about them that fear him, and delivereth them" (Ps. 34:7).

But, behold, the Physician does the suffering! See Him there enduring the cross, despising the shame, shedding His precious blood! Hear Him cry, "I thirst," this Saviour-God who flung all rivers and fountains and lakes and oceans into existence! Feel some-

thing of His agony as He cries, "My God, my God, why hast thou forsaken me?"—this because the Father could not look upon sin, and Jesus at Calvary was made "sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21).

See, from His head, His hands, His feet,  
Sorrow and love flow mingled down;  
Did e're such love and sorrow meet,  
Or thorns compose so rich a crown.

He suffered there for you and for me. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God" (I Pet. 3:18a). What folly, then, to reject Him and never be brought to God!

He removes the cancer of sin! It happens that quick, even though the patient was humanly incurable! Though our sins were as scarlet, "As far as the east is from the west, so far hath he removed our transgressions from us" (Ps. 103:12). "'Tis done, the great transaction's done"! Praise be "unto him that loved us, and washed us from our sins in his own blood" (Rev. 1:5b).

He imparts new life! For "if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17). He has new life, and that "more abundantly." Jesus promised, "I give unto them eternal life; and they shall never perish" (John 10:28a).

Do you have this new life? If not, then you have not experienced the "operation of God"! Spurgeon used to say, "If your religion has not changed you, I would you would change your religion!"

New life in Christ! This explains my preacher friend who used to be a professional, crooked gambler, but who now is a compassionate soul winner. This explains the new life enjoyed in a certain Florida home where once the husband and father was a philandering, lusting roustabout, but is now a devoted father and loyal husband as he leads his family in the service of the Saviour! This explains the victory in the life of a man who once, in a revival service, testified that he used to drink enough liquor to "fill this church auditorium," but now is a dedicated worker for the Lord.

YOU are the patient!  
Christ is the Physician!

But you must commit your case to Him. The doctor cannot operate unless the patient yields. He is anxious to help you.

"He that believeth on the Son hath everlasting life" (John 3:36). To believe is to trust Him. So stop trying, and try trusting! Those who truly trust Him are never disappointed. Do it now, "For whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13).

He does not promise to operate tomorrow. He says, "Now is the accepted time; behold, now is the day of salvation" (II Cor. 6:2b).

The halls of Hell will ring with the wails of those who put it off too long!

"The Holy Ghost saith, To day if ye will hear his voice, Harden not your hearts."—Heb. 3:7, 8a.

So, "Seek ye the Lord while he may be found."—Isa. 55:6.

—The End—

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## Editor's Notes

(Continued from page 2)

ladies and gentlemen. Tomorrow night there will be the tremendous concert in Rodeheaver Auditorium. Three thousand seats will be packed. On Tuesday morning there will be the board meeting and then the alumni luncheon. Tuesday night we will see Dr. Bob Jones, Jr., and the University players in the tremendous Shakespeare play, "The Merchant of Venice." Dr. Jones, distinguished Shakespearean actor and scholar, will play Shylock. We rejoice in our gifted friend, his strong stand for the faith, his emphasis on culture and fundamental Christianity combined. On Wednesday morning we will have the Commencement Services. Then Wednesday afternoon my daughter, Joy, who is teaching in B. J. U. on a graduate fellowship, and I will fly to Atlanta and to Chicago and then Mrs. Rice will meet us and we will drive to Wheaton!

Then three days and I will be in Dallas, Texas, and Arlington and then home again for greatly needed work in the office.

## Don't Miss the Tremendous Sword Conference on Revival and Soul Winning at Bill Rice Ranch, July 3-8

For thirteen years the Sword had an annual Conference on Revival and Soul Winning at Lake Louise, Toccoa, Georgia. This has now been transferred to the Bill Rice Ranch, on Franklin Road, nine miles west of Murfreesboro, Tennessee. Sunday through Friday, July 3-8, Christian workers from many states will gather. Among the speakers to bless the hearts will be Brother Jack Hyles, First Baptist Church, Hammond, Indiana; Dr. Lee Roberson, pastor of Highland Park Baptist Church, Chattanooga, and president of Tennessee Temple Schools; Dr. Bill Rice, and Evangelist Walt Handford. Announcer Bud Lyles will have charge of the music and this editor will be speaking also a number of times. And we will have some of the heart-warming music always expected in the Sword Conferences.

The conference grounds will be crowded to capacity. We suggest that you write Evangelist Bill Rice, Bill Rice Ranch, Franklin Road, Murfreesboro, Tennessee,

and say what kind of accommodations you want (cabins with rest rooms nearby, or the Honeymoon Hotel, small rooms for two, or the larger motel rooms with private bath). Send \$1.00 for each person in the party, say when you will arrive and when you plan to leave. Do it now!

Many hundreds of lives have been transformed in these conferences on revival and soul winning, patterned after D. L. Moody's conferences at Northfield. Such Bible teaching on soul winning, prayer, the power of the Holy Spirit, revivals, and holy living and such defense of the faith as you never heard, you will hear at this conference.

## Another Tremendous Conference, Southern Baptist Fellowship, July 24-29

A second conference at the Bill Rice Ranch, Murfreesboro, Tennessee, will be held Sunday, July 24 through Friday, July 29, two weeks later than the Sword Conference. It will be a conference of the Southern Baptist Fellowship. Baptists of many connections and fellowships will attend. Southern Baptists, Conservative Baptists, Regular Baptists, Bible Baptists, Independent Baptists, and doubtless some Northern Baptists and Missionary Baptists will attend this great conference. Dr. Lee Roberson, chairman of the program committee, will be announcing complete program soon. Dr. Lee Roberson will speak and this editor will be present to preside and to speak as necessary. Better put it in your schedule and meet fine Bible-believing, premillennial, soul-winning Baptists from many states during Southern Baptist Fellowship Conference.

The annual meeting of Southern Baptist Fellowship will be the Monday, Tuesday, and Wednesday after Thanksgiving, that is, November 28-30. Dr. Lee Roberson will be chairman of the program committee. This editor is the moderator. Dr. Charles H. Stevens of Winston-Salem, president of Piedmont College, is the vice-moderator. Rev. John Waters of Laurens, South Carolina, is secretary, and Rev. Bob Gray of Jacksonville is treasurer. It will be a tremendous meeting at the famous Highland Park Baptist Church and Tennessee Temple College.

## Later: Seven Claim Christ Tonight

Now it is after the evening service at Enon Baptist Church. Tonight I preached on "The Dying Thief" and seven made profession of faith in Christ. Each one was carefully dealt with with Scripture and prayer. It is happy to come to the close of a heavy day with assurance of blessing in every service and precious souls saved.

## Twelve-Year-Old Deaf Girl Saved

Last Wednesday at Tampa, among those who came to Christ was a twelve-year-old girl who was deaf. First I tried to talk to her, and then the pastor, Brother Nelms. And finally since she could not read our lips well, he had to get paper and pencil, and questions and answers were written. The girl read the Scriptures and came to happily trust the Lord. Brother Bob Gray then talked to her in deaf sign language. Brother Gray said he planned to send this girl to the Bill Rice camp for deaf children and young people this summer. The dear girl was very happy and threw her arms around several in happy affection after she had trusted Christ.

It is remarkable that the Spirit of God so dealt with her heart when she could not hear the sermon, but felt the power of the Gospel and wanted to be saved.

Many deaf children and young people are won to Christ at the Bill Rice Ranch. And deaf people come from many states, and there are carefully taught by well instructed teachers who speak usually in the deaf sign language and know the methods to be used. We suggest that Christian people who know some deaf young people or children who might be blessed and perhaps won to Christ in this conference to write Dr. Bill Rice, Bill Rice Ranch, Franklin Road, Murfreesboro, Tennessee, ask for time and instruction about the

conferences for deaf people, and then if you can, you undertake to pay the way and expenses or get others to help you pay them so that these deaf young people may go to the Bill Rice Ranch and find Christ or be instructed by these who make a speciality of winning deaf people to Christ in teaching them the Word of God. I thank God for this place where so many hundreds of young people and others have trusted Christ.

## New York, New Jersey, Connecticut, Philadelphia, Listen!

We are having some difficulty in getting enough support to pay this heavy radio broadcast bill for the big Radio WABC, New York City. This 50,000-watt station, the headquarter station for the American Broadcasting Company, carries the "Voice of Revival" broadcast, 1:30 p. m., 770 KC on the dial, each Sunday afternoon. We hope our friends within a hundred miles of New York City, those in all New Jersey and in half of Connecticut, and those in eastern Pennsylvania, will try to hear the "Voice of Revival" broadcast.

This editor has not had any major campaigns in this area for years. I think that in a lifetime I have preached in New Jersey only six times. I think I have preached twice in the state of Connecticut. So we do not know as many people in this area as in most areas of the United States.

So we need the help of readers of THE SWORD OF THE LORD. There are two things you can do. First, will you please ask friends to listen in to the "Voice of Revival" broadcast on WABC each Sunday afternoon? And second, will you help us build a circulation in this area? I hope that hundreds of readers in the area within a hundred miles of New York City will send in a group of trial subscriptions, ten or more, six months each for \$1.00, and so build an audience for the "Voice of Revival" broadcast. The subscription campaign is over but it is urgent that we reach thousands of people in the New York area to help bring revival, to win souls. So, for a season, I will receive six month subscriptions for \$1.00 each in groups if you will send them from New York City and the area within a hundred miles of New York. I hope we can thus help get readers for THE SWORD and listeners for the broadcast. Will you help? Please pray, please notify friends. And please send subscriptions.

Some who live in that area perhaps should earnestly consider becoming a regular contributor to the "Voice of Revival" broadcast. Can you who listen in and are blessed, and you who are burdened about evangelizing this great area where twenty-one million people live within sound of this daytime broadcast—can you feel led of God to give some regular amount weekly or monthly for the actual expenses of "Voice of Revival" broadcast? This is a missionary enterprise lovingly, earnestly, and sacrificially carried on. We want your help. Please pray, please tell others to listen, and please send subscriptions, and, if God leads and provides, send gifts for the radio broadcast. Address: Voice of Revival, Box 420, Wheaton, Illinois.

## Don't Side in With Russian Communists!

When Khrushchev, the Russian premier, was visiting in the United States, two communist agents were arrested for spying and trying to buy military secrets from traitors within America. To avoid embarrassing Khrushchev and to do all we could for peace, no publicity was given the matter.

Not long ago a communist in the Czechoslovakian embassy in Washington forsook communism and came out asking safety and the privilege of living in America. He had been sent to America as a spy and to enlist traitors and buy secrets to help Russia destroy America.

Fishing boats, submarines, and other devices have been used by Russia in spying on the United States, and millions of dollars are spent by Russia in espionage.

In 1947 the American Congress voted to establish a central intelligence agency to learn all they could for the safety of the United States and the Free World against

## Makes You Feel Better

"I wish I could sing; I think I'd feel 'weller' then," said a seven-year-old lad in Bellevue Hospital in New York while a surgeon was examining him for injuries sustained in a fall into a twelve-foot-deep excavation.

"All right, laddie, you may sing if you will sing something nice," said the kind-hearted Dr. McLean. The little fellow began to sing in a high, clear soprano, "Nearer, My God, to Thee." As the childish notes rang out, nurses, doctors, and attendants from various parts of the hospital began to steal into the room until there were fully a hundred present.

"Well, I guess you're all right, little man," said the doctor as he finished his examination; "I can't find any broken bones."

"I guess it was the singing that fixed me," replied the boy. "I always sing when I feel bad."

If all of us would do as this chap did—sing when we "feel bad," we would certainly "feel well!"

the plots of the communists. This agency, authorized and empowered by Congress, and supported by tax money, sent a reconnaissance plane, unarmed, many miles high, to take pictures over Russian soil, keeping America and the Free World informed of any massing of troops or planes or missiles that would endanger us. That activity was wise and good. It is what all major nations do. It was done honorably, for the cause of peace and for self-defense, and without harm or intended harm to a single Russian.

Now for any American to side in with the communist murderer and infidel Khrushchev in order to embarrass President Eisenhower and the American Government and to boost some candidate for the Presidency, is un-American and unchristian.

Communist agents work constantly to stir up trouble over the race issues. Communists doubtless sparked that student mob in San Francisco recently against the Un-American Activities Committee of Congress meeting there. Unless you are for communism and the Russian infidels and murderers who hope to overrun the world, do not embarrass our President and our government by what you say and do these days.

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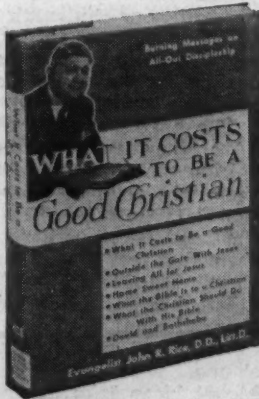
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## Holiness: The False and the True

(Continued from page 1)

Not daring to consecrate fully,  
Or they full salvation would win.

With malice they have constant trouble,  
From doubting they long to be free;  
With most things about them they grumble;  
Praise God, this is not so with ME!

Will the reader believe me when I say that I sang this wretched doggerel without a thought of the sinful pride to which it was giving expression? I considered it my duty to continually direct attention to "my experience of full salvation," as it was called. "If you don't testify to it, you will lose the blessing," was accepted as an axiom among us.

### Excuses for Tendencies Toward Sin

As time went on, I began to be again conscious of inward desires toward evil—of thoughts that were unholy. I was nonplused. Going to a leading teacher for help, he said, "These are but temptations. Temptation is not sin. You only sin if you yield to the evil suggestion." This gave me peace for a time. I found it was the general way of excusing such evident movings of a fallen nature, which was supposed to have been eliminated.

But gradually I sank to a lower and lower plane, permitting things I would once have shunned; and I even observed that all about me did the same. The first ecstatic experiences seldom lasted long. The ecstasy departed, and the "sanctified" were in very little different from their brethren who were supposed to be "only justified." We did not commit overt acts of evil; therefore we were sinless. Lust was not sin unless yielded to; so it was easy to go on testifying that all was right.

I purposely pass briefly over the next four years. In the main they were seasons of ignorantly happy service. I was young in years and in grace. My thoughts of sin, as well as of holiness, were very unformed and imperfect. Therefore it was easy, generally speaking, to think that I was living without the one, and manifesting the other.

When doubts assailed, I treated them as temptations of the Devil. If I became unmistakably conscious that I had actually sinned, I persuaded myself that at least it was not wilful, but rather a mistake of the mind than an intentional error of the heart. Then I went to God in confession, and prayed to be cleansed from secret faults.

When but sixteen years of age I became a cadet; that is, a student preparing for officership in the Salvation Army. During my probation in the Oakland Training Garrison I had more trouble than at any other time. The rigorous discipline and enforced intimate association with young men of so various tastes and tendencies, as also degrees of spiritual experience, was very hard on one of my supersensitive temperament. I saw very little holiness there, and I fear exhibited much less.

In fact, for the last two out of my five months' term I was all at sea, and dared not profess sanctification at all, owing to my low state. I was tormented with the thought that I had backslidden, and might be lost eternally after all my former happy experiences of the Lord's goodness. Twice I slipped out of the building when all were in bed, and made my way to a lonely spot where I spent the night in prayer, beseeching God not to take His Holy Spirit from me, but to again cleanse me fully from all inbred sin. Each time I "claimed it by faith," and was brighter for a few weeks, but I inevitably again fell into doubt and gloom, and was conscious of sinning both in thought and in word, and sometimes in unholy actions, which brought terrible remorse.

Finally, I was commissioned as lieutenant. Again I spent the night in prayer, feeling that I must not go out to teach and lead others unless myself were pure and holy. Buoyed up with the thought of being free from the restraint I had been subjected to so long, it was comparatively easy this time to believe that the work

of full inward cleansing was indeed consummated, and that I was now, if never before, actually rid of all carnality.

How readily one yields himself to self-deception in a matter of this kind! From this time on I became a more earnest advocate of the second blessing than ever; and I remember that often I prayed God to give my dear mother the blessing He had given me, and to make her as holy as her son had become. And that pious mother had known Christ before I was born, and knew her own heart too well to talk of sinlessness, though living a devoted, Christlike life!

As lieutenant for a year, and then as captain, I thoroughly enjoyed my work, gladly enduring hardship and privation that I fear I would shrink from now; generally confident that I was living out the doctrine of perfect love to God and man, and thereby making my own final salvation more secure. And yet, as I now look back, what grave failures I can detect—what an unsubdued will—what lightness and frivolity—what lack of subjection to the word of God—what self-satisfaction and complacency! Alas, "man at his best estate is altogether vanity."

### Doubts As to Whether He Was Fully Sanctified Assail Him

I was between eighteen and nineteen years of age when I began to entertain serious doubts as to my actually having attained so high a standard of Christian living as I had professed, and as the Army and other Holiness movements advocated as the only real Christianity. What led to this was of too personal and private a nature to publish; but it resulted in struggle and efforts toward self-crucifixion that brought disappointment and sorrow of a most poignant character; but it showed me beyond a doubt that the doctrine of death to nature was a miserable sophism, and that the carnal mind was still a part of my being.

Nearly eighteen months of an almost constant struggle followed. In vain I searched my heart to see if I had made a full surrender, and tried to give up every known thing that seemed in any sense evil or doubtful. Sometimes, for a month at a time, or even longer, I could persuade myself that at last I had indeed again received the blessing. But invariably a few weeks would bring before me once more that which proved that it was in my particular case all a delusion.

I did not dare open my heart to my assistants in the work, or to the "soldiers" who were under my guidance. To do so I felt would be to lose all influence with them and to be looked upon as a backslider. So, alone and in secret, I fought my battles and never went into a holiness meeting without persuading myself that now at least, I was fully surrendered and therefore must have the blessing of sanctification. Sometimes I called it entire consecration and felt easier. It did not seem to be claiming too much. I had no conception at the time of the hypocrisy of all this.

### Sees Many Christian Lives Ruined By Holiness Doctrine and Claims

What made my distress more poignant was the knowledge that I was not the only sufferer. Another, one very dear to me, shared my doubts and anxieties from the same cause. For that other it eventually meant utter shipwreck of the faith; and one of the loveliest souls I ever knew was lost in the mazes of spiritualism. God grant it may not be forever, but that mercy may be found of the Lord in that day!

And now I began to see what a string of derelicts this holiness teaching left in its train. I could count scores of persons who had gone into utter infidelity because of it. They always gave the same reason: "I tried it all. I found it a failure. So I concluded the Bible teaching was all a delusion, and religion was a mere matter of the emotions." Many more (and I knew several such intimately) lapsed into insanity after floun-

dering in the morass of this emotional religion for years—and people said that studying the Bible had driven them crazy. How little they knew that it was lack of Bible knowledge that was accountable for their wretched mental state—an absolutely unscriptural use of isolated passages of Scripture!

At last I became so troubled I could not go on with my work. I concluded to resign from the Salvation Army, and did so, but was persuaded by the colonel (answering to a bishop in other denominations) to wait six months ere the resignation took effect. At his suggestion I gave up corps work and went out on a special tour—where I did not need to touch the holiness question. But I preached to others many times when I was tormented by the thought that I might myself be finally lost, because "without holiness no man shall see the Lord"; and, try as I would, I could not be sure I possessed it. I talked with any who seemed to me to really have the blessing I craved; but there were very few who, upon an intimate acquaintanceship, seemed genuine. I observed that the general state of "sanctified" people was as low, if not often lower, than that of those whom they contemptuously described as "only justified."

Finally, I could bear it no longer, so asked to be relieved from all active service, and at my own request was sent to the Beulah Home of Rest, near Oakland.

It was certainly time; for five years' active work, with only two brief furloughs, had left me almost a nervous wreck, worn out in body and most acutely distressed in mind.

The language of my troubled soul, after all those years of preaching to others, was, "Oh that I knew where I might find Him!" Finding Him not, I saw only the blackness of despair before me; but yet I knew too well His love and care to be completely cast down.

## The Struggle Ended

I had now been for over five years laboring in the organization with which I had linked myself, and ever seeking to be certain that I had attained a sinless state. In some twelve different towns and cities I had served, as I thought, faithfully, endeavoring to reach the lost, and to make out of them staunch Salvationists when converted. Many happy experiences had been mine, coupled, however, with some most gloomy disappointments, both as to myself and others.

### Why Claims and Teaching of Sinlessness Lead to Backsliding for Many

Very few of our "converts" stood. "Backsliders" often outnumbered by far our "soldiers." The ex-Salvation Army was many times larger than the original organization.

One great reason for this I was blind to for a long time. But at last it began to be clear to me that the holiness doctrine had a most baneful influence upon the movement. People who professed conversion (whether real or not the day will declare) struggled for months, even years, to reach a state of sinlessness which never was reached; and at last they gave up in despair and sank back in many instances to the dead level of the world around them.

I saw that it was the same with all the holiness denominations, and the various "Bands," "Missions," and other movements, that were continually breaking off from them. The standard set was the unattainable. The result was, sooner or later, utter discouragement, cunningly-concealed hypocrisy, or an unconscious lowering of the standard to suit the experience reached. For myself I had been ensnared by the last expedient for a long time. How much of the second there was I do not dare to say. But eventually I fell victim to the first, and I can now see that it was a mercy I did so.

When I went to the Home of Rest I had not yet fully given up seeking for perfection in the flesh. I really expected great things from the six months' furlough granted me, in order to "find myself," as it were. Closely allied to the Home were other institutions

where holiness and faith-healing were largely dwelt upon. I felt sure that in so hallowed an atmosphere great things would be accomplished.

### Found Holiness Professors No Better Christians Than Many Others

In the Rest Home I found about fourteen officers, broken in health, seeking recuperation. I watched the ways and conversation of all most carefully, intending to confide in those who gave the best evidence of entire sanctification. There were some choice souls among them, and some ardent hypocrites. But holiness in the absolute sense I saw in none. Some were very godly and devoted. Their conscientiousness I could not doubt. But those who talked the loudest were plainly the least spiritual. They seldom read their Bibles, they rarely conversed together of Christ. An air of carelessness pervaded the whole place. Three sisters, most devoted women, were apparently more godly than any others; but two of them admitted to me that they were not sure about being perfectly holy. The other one was non-committal, though seeking to help me. Some were positively quarrelsome and boorish, and this I could not reconcile with their profession of freedom from inbred sin. I attended the meetings held by the other workers I have mentioned. There the best of them did not teach sinless perfection; while the manifestly carnal gloried in their experience of perfect love! Sick people testified to being healed by faith, and sinning people declared they had the blessing of holiness! I was not helped, but hindered, by the inconsistency of it all.

At last I found myself becoming cold and cynical. Doubts as to everything assailed me like a legion of demons, and I became almost afraid to let my mind dwell on these things. For refuge I turned to secular literature, and sent for my books, which some years before I had forewarned on condition that God would give me the "second blessing." How little I realized the Jacob-spirit in all this! God seemed to have failed; so I took up my books once more, and tried to find solace in the beauties of essays and poetry, or the problems of history and science. I did not dare to confess to myself that I was literally an agnostic; yet for a month at least I could only answer, "I do not know" to every question based on divine revelation.

This was the legitimate result of the teaching I had been under. I reasoned that the Bible promised entire relief from indwelling sin to all who were wholly surrendered to the will of God. That I had thus surrendered seemed to me certain. Why then had I not been fully delivered from the carnal mind? It seemed to me that I had met every condition, and that God, on His part, had failed to perform what He had promised. I know it is wretched to write all this; but I see no other way to help others who are in the same state that I was in for that awful month.

### A Dying Woman's Doubts and Inquiries Lead to Confession and Seeking Light

Deliverance came at last in a most unexpected way. A lassie-lieutenant, a woman some ten years my senior in age, was brought to the Home from Rock Springs, Wyoming, supposedly dying of consumption. From the first my heart went out to her in deep sympathy. To me she was a martyr, laying down her life for a needy world. I was much in her company, observed her closely, and finally came to the conclusion that she was the only wholly sanctified person in that place.

Imagine my surprise when, a few weeks after her arrival, she, with a companion, came to me one evening and begged me to read to her; remarking, "I hear you are always occupied with the things of the Lord, and I need your help." I the one to help her! I was dumfounded, knowing so well the plague of my own heart, and being so fully assured as to her perfection in holiness. At the very moment they entered my room I was reading Byron's "Childe Harold." And I was supposed to be entirely devoted to the things of God! It struck me as weird and

fantastic, rather than as a solemn farce—all this comparing ourselves with ourselves, only to be deluded every time.

I hastily thrust the book to one side, and wondered what to choose to read aloud. In God's providence a pamphlet caught my attention which my mother had given me some years before, but which I had dreaded to read lest it might upset me; so afraid had I been of anything that did not bear the Army or Holiness stamp. Moved by a sudden impulse, I drew it forth and said, "I'll read this. It is not in accordance with our teaching; but it may be interesting any way." I read page after page, paying little attention, only hoping to soothe and quiet this dying woman. In it the lost condition of all men by nature was emphasized. Redemption in Christ through His death was explained. Then there was much as to the believer's two natures, and his eternal security, which to me seemed both ridiculous and absurd. The latter part was occupied with prophecy. Upon that we did not enter. I was startled after going over the first half of the book when Lieut. J— exclaimed, "O Captain, do you think that can possibly be true? If I could only believe that, I could die in peace!"

Astonished beyond measure, I asked, "What! do you mean to say you could not die in peace as you are? You are justified and sanctified; you have an experience I have sought in vain for years; and are you troubled about dying?" "I am miserable," she replied, "and you mustn't say I am sanctified. I cannot get it. I have struggled for years, but I have not reached it yet. This is why I wanted to speak with you, for I felt so sure you had it and could help me!"

We looked at each other in amazement; and as the pathos and yet ludicrousness of it all burst (Continued on page 8)

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## King Saul's Folly and Disobedience

(Continued from page 1)

of God to inquire of the witch of En-dor, both the witch and Saul seemed to have been startled when God allowed Samuel to appear and to prophesy Saul's death. Samuel said, "And tomorrow shalt thou and thy sons be with me" (I Sam. 28:19). That could mean simply that King Saul and his sons would be in the realm of the dead on the morrow. But I think likely it means that King Saul would be in the presence of God, where Samuel was.

Good men and wise men differ in opinion on this, but I believe that King Saul was a saved man and that his sins are the kind of sins of which saved people need to beware.

This is the sad story of Saul's

incomplete obedience in one crisis experience of his life, when God rejected him as king and selected another man to establish the throne on which one day Christ Himself will return and reign, and whose descendant Christ will be.

### I. God Commands the Utter Destruction of the Amalekites

Unbelieving and wicked men often refer to the above Scripture where God commanded the absolute annihilation of the men, women, children and animals of the Amalekites as evidence that the Bible is immoral or untrue. But let us face it: if the Bible is the Word of God, God sent

Samuel to tell Saul, "Thus saith the Lord of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came from Egypt. Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass" (I Sam. 15:2, 3).

The men were to be destroyed. The women and children and infants and sucklings alike were to be killed. Even every ox and sheep and camel and ass belonging to the Amalekites were to be destroyed!

The Scripture indicates that this had been in the plan of God all along since that terrible sin when Amalek arose against Israel as they came out of Egypt.

The battle against the Amalekites in the Sinai Peninsula is described in Exodus 17. Then we

are told this solemn proclamation of God, "And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven" (Exod. 17:14).

Nearly forty years later, when the wilderness wanderings drew to a close, God revealed His plan to Moses again and gave the command in Deuteronomy 25:17-19:

"Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt: How he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God. Therefore it shall be, when the Lord thy God hath given thee rest from all thine enemies round about, in the land which the Lord thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven: thou shalt not forget it."

God made an issue of it, and mentioned in Exodus and Deuteronomy the plan which He here insisted on Saul's carrying out. The Amalekites were to be utterly destroyed!

Not only were the people to be killed but every ox and ass, and every camel and sheep was to be killed. God wanted to impress the people with His fury against this sinning race of idolatrous, God-hating people. He had pledged

many, many years before to destroy them; now they must be destroyed. Not one person must be left among them to leave the impression that they were not so bad after all. Not one sheep of theirs must be offered as a sacrifice to indicate that there was no difference between the sheep of a heathen infidel and of a believing Israelite.

We are shocked, and doubtless ought to be, at the holy indignation of God against the Amalekites. God surely wanted our emotions to be stirred and our minds to make inquiry as to why this fearful condemnation on a whole people!

It is only fair to say that this is not an isolated case of God's wrath. Before and since God has brought about the destruction of multitudes because of their sin. After plague upon plague and warning upon warning, God drowned Pharaoh and all his army in the Red Sea.

Before the flood God determined to save only Noah and his family—eight souls in all, and He brought the flood that wiped out

(Continued on next page)

## Holiness: The False and the True

(Continued from page 7)

upon us, I laughed deliriously, while she wept hysterically.

### They Learn That Redemption, Holiness Must Be Found in Christ, Not Human Work or Striving

Then I remember exclaiming, "Whatever is the matter with us all? No one on earth denies himself more for Christ's sake than we. We suffer, and starve, and wear ourselves out in the endeavor to do the will of God; yet after all we have no lasting peace. We are happy at times; we enjoy our meetings; but we are never certain as to what the end will be."

"Do you think," she asked, "that it is because we depend upon our own efforts too much? Can it be that we trust Christ to save us, but we think we have to keep saved by our own faithfulness—?"

"But," I broke in, "to think anything else would open the door to all kinds of sin!"

And so we talked till, wearied out, she arose to go, but asked if she and others might return the next evening to read and talk of these things we had gone over—a permission which was readily granted.

For both Lieut. J—— and myself that evening's reading and exchange of confidences proved the beginning of our deliverance. We had frankly owned to one another, and to the third party present, that we were not sanctified. We now began to search the Scriptures earnestly for light and help. I threw all secular books to one side, determined to let nothing hinder the careful, prayerful study of the word of God. Little by little, the light began to dawn. We saw that we had been looking within for holiness, instead of without. We realized that the same grace that had saved us at first alone could carry us on. Dimly we apprehended that all for us must be in Christ, or we were without a ray of hope.

Many questions perplexed and troubled us. Much that we had believed we soon saw to be utterly opposed to the Word of God. Much more we could not understand, so completely warped had our minds become through the training of years. In my perplexity I sought out a teacher of the Word who, I understood, was in fellowship with the writer of the pamphlet I have referred to above. I heard him with profit on two occasions, but still was in measure bewildered, though I began to feel solid ground beneath my feet once more. The great truth was getting a grip of me that holiness, perfect love, sanctification, and every other blessing, were mine in Christ from the moment I had believed, and mine forevermore, because all of pure grace. I had been looking at the wrong man—all was in another Man; and in that Man for me! But it took weeks to see this.

### The Heart Open to God's Word Finds Peace and Assurance

A booklet blessed to many proved helpful to both of us. The title, "Safety, Certainty, and Enjoyment," was itself a source of cheer. Other tracts were given me, and read with earnest purpose, looking up every reference, search-

ing context and other passages of like, or apparently opposite, character, while daily we cried to God for the knowledge of His truth. Miss J—— saw it ere I did. The light came when she realized that she was eternally linked up with Christ as Head, and had eternal life in Him as the Vine, in her as the branch. Her joy knew no bounds, and she actually improved in health from that hour, and lived for six years after; finally going to be with the Lord, worn out in seeking to lead others to Christ.

Four days after the truth burst upon her soul in that Home of Rest, I too had every doubt and fear removed, and found my all in Christ. To go on where I was, I could not. Within a week I was outside of the only human system I had ever been in as a Christian, and for many years since I have known no head but Christ, no body but the one Church which He purchased with His own blood. They have been happy years; and as I look back over all the way the Lord has led me, I can but praise Him for the matchless grace that caused Him to set me free from introspection, and gave me to see that perfect holiness and perfect love were to be found, not in me, but in Christ Jesus alone.

And I have been learning all along my pilgrim journey that the more my heart is taken up with Christ, the more do I enjoy practical deliverance from sin's power, and the more do I realize what it is to have the love of God shed abroad in that heart by the Holy Spirit given to me, as the earnest of the glory to come. I have found liberty and joy since being thus freed from bondage that I never thought it possible for a soul to know on earth, while I have a confidence in presenting this precious truth for the acceptance of others that contrasts with the uncertainty of the past.

I purpose dwelling somewhat fully upon the truth that wrought my deliverance, in the second part of these papers; but I desire, ere closing the experimental part, to sum up in one more chapter my impressions of the Holiness movement.

(From the book HOLINESS: THE FALSE AND THE TRUE, published by Loizeaux Brothers, used by permission. Don't miss next week's installment.)

## Incidents and Illustrations

(Continued from page 1)

are two newspaper clippings, both having to do with men trapped in underground cave-ins.

The first one, with a Springhill, Nova Scotia, dateline, tells the reaction of men rescued from a coal mine in which over a score lost their lives. At the time of the news item, 26 had been found dead, 12 had been rescued, and another 55 were missing and presumed dead. One of the twelve rescued men described his experience in the words, "I just lay there and I prayed." Another one, Joe McDonald, told about the cave-in, and added, "When I came to, I was lying on a rock pile. Men were dying and groaning and moaning all around me. I just lay there and I prayed and thought about the Lord and asked Him to bring me out safely."

The other news item had a Pittsburgh, Pennsylvania, dateline and told how five sand hogs were trapped in a 65-foot-deep sewage tunnel by a sudden rush of water. By a miracle, they were able to make it to a pressurized air-lock where they sealed themselves off from the flooding and were rescued several hours later.

How did they spend their time waiting for rescue? *Shooting dice!* One man, John L. Brown of Philadelphia, boasted, "I won myself twenty bucks."

Here were two reactions, opposite to the extreme, of men facing possible death. Yet it should not be so surprising, after all, for the same twofold reaction was manifested at Calvary by the dying thieves. In Luke 23:39-43, we are told: "And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost thou not fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise."

Since you will one day face death, which thief's reaction do you want to represent you?

### Musings About Money

The United States of America has more than 14,040 banks and more than nine thousand branch bank offices. The former is comprised of 13,494 commercial institutions, 518 mutual savings banks and 28 trust companies. These banks have 53,700,000 checking accounts and 80,500,000 savings accounts. Every year they handle 13 billion checks amounting to \$2,300,000,000,000. If these checks were laid end to end, they would reach around the world 65 times. Each check is handled up to 24 times before it is paid and it involves an average of 2 1/3 banks for its transmitting and processing. We often hear of the soft "banking hours," but to handle all this paper work many banks have three shifts working around the clock, 24 hours a day.

That is a lot of money!

Yet the above simply emphasizes again the worth of a soul and the Saviour's words, "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16:26).

Of what benefit would two or three trillion dollars be to a man in Hell? How important it is to follow the Saviour's advice, "But seek ye first the kingdom of God, and his righteousness" (Matt. 6:33).

Dallas County, a Baptist and Methodist stronghold, saw 2,439 divorce petitions filed the first one-third of 1960 as contrasted with only 2,417 marriage licenses issued. This is not Reno or Las Vegas, but Dallas, Texas. God help America!

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The perfect gift for her is IMMANUEL—GOD WITH US, by Dr. John R. Rice. This book, in six blessed chapters, deals with the person and works of the Lord Jesus beginning with "The Angel's Message" and closing with "The Banquet Invitation." Dr. John S. Wimish says: "Unspeakingly precious is this book entitled **Immanuel—God With Us**. The author's pen has long been dedicated to the Son of God and gloriously does he exalt the Lord Jesus Christ in this volume. Every Christian will be challenged to greater service and every unsaved person will find revealed in graphic fashion the only Saviour of the world." This would also be an appropriate gift for birthdays and anniversaries. Nicely bound. 157 pages. Price ----- \$1.75

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every man, woman, child and everything that had breath outside the ark of God's safety. What a terrible illustration of God's wrath!

Again and again as Israel wandered in the wilderness there came plagues because of sin. When the people complained at God and Moses about the manna from Heaven, God sent fiery serpents and many people of Israel died. Again Nadab and Abihu were struck dead because they used common fire on the altar. Again, ground opened and swallowed one great group of rebels and their families.

When Sennacherib's army surrounded Jerusalem, 185,000 men died in one night under the death-touch of an angel of God!

The Lord Jesus Himself openly foretold the destruction of Jerusalem. Josephus tells us that a million and fifty thousand Jews were killed in the siege and destruction of Jerusalem, and Jews were sold as slaves until the slave markets of the world were glutted. Oh, the God who sent Israel into captivity, the God who later in A. D. 70 scattered Israel throughout all the world, has down through the ages brought punishment, suffering and death on rebellious people.

But let us carry the matter further: Is not death in every case the judgment of God on sin? Did not God cast Adam and Eve out of the Garden of Eden? Did not He tell them, "In the day that thou eatest thereof [the forbidden fruit] thou shalt surely die?" (Gen. 2:17). Did He not put as guard an angel with a flaming sword to prevent their going back into the Garden of Eden and eating of the tree of life and living forever?

I think we must say that no one ever dies but by the permission of God. Men die because of sin—either because of their own sins or because of the inherited taint on the whole human race, but men die at the will of God and at times and places which He appoints. One need not be so shocked to hear that God determined that the nation of Amalekites should die. No one ever dies except God gives His consent and appoints the time. The Scripture says, "It is appointed unto men once to die" (Heb. 9:27), and that appointment is from God.

No wonder the Scripture says, "It is a fearful thing to fall into the hands of the living God" (Heb. 10:31).

Modernists, liberals, unbelievers sneer at what they call "the imprecatory Psalms," those Psalms in which the inspired writer is led to pray for the destruction of the wicked. Well, God does destroy the wicked. If a man be inspired of God to write a Psalm about it, then should not this inspired writer agree with what God Himself has determined to do?

We are even told about the Lord Jesus, that when He returns to judge the people of the nations at Jerusalem, He, the Son of man, will say to them on the left hand, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25:41). And we are told by the Saviour that "the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire . . ." (Matt. 13:41, 42). God Himself is the judge who has sentenced impenitent sinners to Hell. God Himself is the judge who decides the time of death for every sinner and saint.

So Christian people must agree with a holy God, that the Amalekites, long treated with mercy and forbearing gentleness, should now be exterminated.

Every man, woman and child among the Amalekites would have eventually died anyway. Is God more to be blamed that all were to die in one day instead of the deaths being spaced through fifty years?

No doubt the death was a mercy. Had the men and women been

saved, they would have gone straight to the presence of God and happiness. And if they were lost and were to go into eternal darkness, surely better to go to meet God with less sin instead of with more.

And little children were cut off too. But how much better for an unaccountable child to meet the Saviour and be received into Heaven in loving mercy on the basis that "as in Adam all die, even so in Christ shall all be made alive" (I Cor. 15:22), on the basis that unaccountable children are kept safe by the mercy of God until they come to know and choose wrong for themselves. So we believe that unaccountable infants of both heathen and Christian parents are taken safe in the arms of Jesus. And how much better to die in infancy and be blessed than to grow up in wickedness and be tainted, cursed and infected with the idolatry and wickedness of the Amalekites!

And by destroying the Amalekites God would save millions of others from their idolatrous, sinful influence.

Oh, yes, it was a mercy that God stopped the wickedness of the Amalekites and took even the innocent babies home to Heaven.

## II. Saul's Incomplete Obedience

God sent King Saul to utterly destroy the Amalekites and God specified that he should "slay both man and woman, infant and suckling, ox and sheep, camel and ass." Saul obeyed only in part. He saved King Agag alive. He saved the best of the sheep and oxen and brought them back with him.

### 1. Saul Almost Obeyed the Lord, Not Quite

As far as the Bible account tells us, every single Amalekite was destroyed save King Agag. Only one person left alive out of perhaps a hundred thousand or two hundred thousand! Was that not near enough to obeying the command of God? But God says no. Partial disobedience is stubbornness and rebellion. To save one man alive, and he the king and the leader in the national wickedness of the Amalekites, spoiled the manifestation of God's holy wrath against sin, sin long continued after warning, sin in open rebellion against God and His people, sin in continued idolatry and in intentional wickedness! Saul had done away with one of the national enemies of Israel and reached a political end, but he had not manifested God's wrath against sin by completely carrying out God's detailed orders.

There were lowing herds of cattle, there were fine sheep, too, brought back in droves from the land of the Amalekites. These animals had not sinned against God, surely!

No, but Saul had not seen the point that no sacrifice is acceptable to God from a wicked heart, that God does not want the forms of worship so much as heart-righteousness. Yes, King Saul almost obeyed the Lord, but in those matters where he failed he indicated a heart-rebellion against God and a distaste for the vindication of God's righteous wrath against sin.

### 2. Saul Made Excuses for Incomplete Obedience

While God was telling Samuel, "It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments" (vs. 11), King Saul was going on with the happy assurance that he had come close enough to obedience to get by. While Samuel was grieved and he "cried unto the Lord all night," Saul went brazenly about this business of reporting a great victory.

"And Samuel came to Saul: and Saul said unto him, Blessed be thou of the Lord: I have performed the commandment of the Lord. And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God; and the rest we have utterly destroyed"—I Sam. 15:13-15.

"I have performed the commandment of the Lord," said Saul.

In a general sense Saul was on the Lord's side. But on two small matters his will rebelled against God.

So the rich young ruler had rigorously tried to obey the law. But one thing he lacked! He loved his money, his property too much to forsake it and follow Jesus!

Abraham loved the Lord and set out to be the friend of God. But when God said, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee," Abraham did not at first completely obey (Gen. 12:1). First, he took with him his old father and then to please his father he tarried in the land of Haran until Terah died. Then Abraham felt he must take with him his nephew Lot, whose father was dead, and so he did not leave his kindred. Then he was to go "unto a land that I will shew thee," God said, but at first he came only to Haran and long later into the land of promise. We need not wonder why God must wait until Abraham was a hundred years old and Sara ninety before He could fulfill the promise and give the son Isaac! Oh, how much we miss by incomplete obedience!

Stephen Merritt, a Christian leader in New York City years ago, went about testifying for God, preaching the Gospel. Yet he prized most dearly his membership in the Masonic Lodge and the lodge jewels which he wore. But God dealt with him so keenly that he came to see that he had not slain utterly the Amalekites, as God commanded, until he should give up this yoke with unconverted men, give up the oaths that were forbidden, give up this symbol of salvation by works and character. Then penitently Stephen Merritt gave up the lodge and its offices and jewels and oaths!

I know good Christian women who have been converted, who believe the Bible, who go to church, who sing in choirs, who teach Sunday School classes, but they still bob their hair, that symbol of disobedience which is so plainly forbidden in I Corinthians 11. They still wear the shorts and immodest bathing suits of the world, disregarding the command for "modest apparel."

There are many good Christian men who go to church, who give of their money, men who pray, yet who put their business before God. They do not "slay utterly" the Amalekites.

There are many good Christian homes where the parents read the Bible, go to church, try to live right, but raise their children after the ways of the world. They are almost obedient but not quite. Any home that does not submit the children to the rule of God is not really obedient.

A Christian man on whom God had laid His hand tried to live separate from the world, tried to be liberal with his money, prayerful in his life, but he would not lay all on the altar as a preacher of the Gospel. Rather he said, "Some of us must make money to pay the preachers." So he chose the ways of wealth, meantime serving God but never altogether, never completely. He still let Agag live, still brought of the sheep and oxen of the Amalekites!

I know a great preacher, a famous man who has written with pungent pen about modernism. But that is only the modernism outside his own denomination. He was strong against modernism among Northern Baptists, but never hints at the modernism among his own Southern Baptists. He has slain many Amalekites but not King Agag. He killed the poorer of the flocks, but he saved the best of them for the co-operative program!

King Saul said, "But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal." Oh, yes, it was the people! But was not Saul king? And God gave the command to King Saul. Saul could have obeyed and should have at any cost.

### 3. Saul's Motives for Incomplete Obedience

Why did Saul only partly obey? He did not preach plainly against sin because he "feared the people."

So, some preacher feared the people. He did not come out against infidelity, modernism,

wicked unbelief because it was in his own denomination and he feared for his job, he feared for the domination of some deacon who worshiped the denominational program. He feared the denominational secretary would not recommend him for the next church. "The fear of man bringeth a snare" (Prov. 29:25).

A young Christian loves the Lord but does not miss the basketball pep rally on Wednesday night to go to the midweek service at his church. Other students would think him disloyal! A Christian girl shrinks from the necking and petting of her crowd, but she dare not say anything. They might think she was "a prude" or "a square."

A Christian man knows he ought not to eat a meal where his presence gives nominal endorsement to the liquor that is sold there, though he himself never drinks. But he dare not make an issue. What would the fellows think? These all "fear the people."

So did Saul. He wanted the approval of men. So parents dare not cross their children, and they shrink from whipping them and holding them in line and growing them into good Christian character because they prefer the favor of the children to the favor of God. Alas, they lose both the respect and favor of the children and the help of the dear Lord which they so greatly need.

But Saul said, "They have brought them from the Amale-

kites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God; and the rest we have utterly destroyed" (vs. 15).

And again in verse 21 King Saul says, "But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal."

Do you notice that King Saul said to Samuel, "To sacrifice unto the Lord thy God"? Saul thought Samuel would be pleased to have more sacrifices for his God!

It is strange and sad how many sins have a religious excuse. People draw nigh to God with their lips but their hearts are far from Him. People think God will be pleased to make the auditorium "a sanctuary" instead of a place to preach the Gospel and win (Continued on next page)



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souls. They think God will be pleased with organ music during prayer instead of penitence and pleading for souls. People think God will be pleased by loyalty to a co-operative program instead of holy jealousy about the Word of God and loyalty to Christ, His

deity, virgin birth, His blood atonement, His bodily resurrection and His second coming. God had given plain commands, but Saul had disobeyed partly for religious reasons! A Christian acknowledged to me that he knew the Bible plan was

that a born-again Christian should be buried in the likeness of Christ's death and raised in the likeness of His resurrection in Christian baptism, as an open profession of faith. But he said, "My mother was the best Christian I ever saw and she had me sprinkled

when I was a baby. Why, it would be sacrilegious to go back on what my mother did!" Mother instead of God! The church instead of the Bible! The form instead of the substance! Sacrifices instead of obedience!

Another motive of Saul must have been his own vanity. Saul had been a humble man and Samuel reminded him that he had been made king "when thou wast little in thine own sight." But the humble and bashful Saul, who had hid himself among the baggage and had to be brought trembling, to be proclaimed king, had now grown proud. He delighted in the spectacle he presented, with King Agag led behind his chariot, as other kings led their conquered enemies! Agag was a symbol of his success. King Agag, captured, would remind the people of what a great king Saul was, what a great warrior! The nations round about would fear King Saul when they thought of the destruction of the Amalekites and King Agag led as captive! Surely personal pride and desire for personal success entered into Saul's disobedience.

How often the preacher mistakes the crowds for success, the large salary, the beautiful building, the denominational recognition. These stand for ministerial success in the minds of men. Alas, with God it is not so. Saul would have been much greater in God's sight without King Agag, but in humble strict obedience to the command of God!

A certain evangelist has the support of all the newspapers, has the support of modernists as well as conservatives; has the support of the politicians and show people. Great crowds attend him. Does not that prove he is a great evangelist? Not necessarily so! God does not measure success as men do. King Saul's motive was selfish and wrong in sparing King Agag.

### III. God Rejects King Saul and His Dynasty

God seems to have used the case of the Amalekites as a test to prove King Saul. God made an issue of it. The instructions were so explicit. They had been foretold long before in Exodus 17:16 and in Deuteronomy 25:17-19. And on King Saul's deviation in this matter in incomplete obedience, the die is cast and God turns His face away from King Saul.

#### 1. Incomplete Obedience Is Rebellion

That partial obedience—is it not almost enough? Perhaps it is only a small matter on which you withheld perfect surrender to the will of God, but that small matter is not incidental nor minor. In God's sight it is major. That small degree that you withhold from perfect obedience means that you will have your will instead of God's will.

With a lost sinner, one who is almost persuaded is still completely lost. With a Christian, one who is almost surrendered to God's will is still an active rebel. So God had Samuel tell King Saul, "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king."

King Saul did not accept God's command as binding, as the one inevitable and proper rule for him. He rejected the word of the Lord! It did not appear in many details, but it did appear in the case of King Agag and in the lowing herds he saved for sacrifices to please the people. In not going all the way, Saul "rejected the word of the Lord." God called him stubborn and rebellious.

A couple I know has a rebellious son. Most of the time they can

talk him into doing almost what they want him to do. He does it reluctantly. He does it only under pressure. They think they are teaching him obedience. But any command that the child obeys because he wishes to obey it, and because it pleases him, is not complete obedience. As long as he is left to decide whether he will or will not, whether this command pleases him or that one, he is a disobedient rebel. And that rebellion, unless it is whipped out now, will come to haunt his parents, come to ruin his character and blight his life.

Some psychologist teaches that parents should always explain to the children just why they should do this or that, then get the children to obey because they are sold on the matter. But that does not deal with the heart of true obedience. True obedience is instantaneous and complete. True obedience means obedience whether you understand the reason or not, whether you have weighed the results or not. True obedience means one accepts the authority of parents, or the authority of the law, or the authority of God and the Bible, and instantly obeys because that is right.

When the Lord Jesus commended the widow who cast two little mites in the treasury and then said she had given more than all the rich people, He was pleased because she withheld nothing. God is not so much concerned about how much money you give. He has all the silver and gold in the world, all the cattle on a thousand hills. If God were hungry, He would not ask us for food. God delights to have us give, not partly, but completely, not simply giving Him one dime out of a dollar, but acknowledging that all we have and we ourselves and our wills, our families, our future, our happiness are all His to command. We are His and His commandments are to be obeyed because we belong to Him, because we love Him. Whether it means suffering or happiness, whether it means wealth or poverty, the Christian is to obey God and obey instantly.

No, even partial obedience is disobedience. It is self-will. It is rebellion. It is stubbornness!

#### 2. Obedience Is Better Than Sacrifice

How God scorned all the proposed sacrifices of fat steers and fat rams which were to be offered in Gilgal! That is not what He wanted. God wanted heart obedience. He wanted people to have ears to hear.

With burning words, in Isaiah 1:11-15 God scorns the sacrifices, the oblations, the offerings, the feast days of the Israelites. Had not God given specific instructions for the sacrifices? Did not He Himself give the Sabbaths and new moons? Did not God Himself require the tithes and the firstlings of the flock? Oh, yes, but all these God meant only to be tokens, outward symbols of the heart-love and devotion and surrender to the will of God. And without the heart-love, without the jealousy to please God, without laying self on the altar with the sacrifices, then the sacrifices and ceremonies were an abomination to God.

Later we find that with holy indignation God sent Nebuchadnezzar's army to destroy the temple, the place where His name had been placed. God had the heathen king carry away the golden and silver vessels to Babylon. God despised His own house when there were left only the outward forms and ceremonies and not the heart-love and heart-obedience which He required.

The Lord Jesus spoke so often in His parables, "He that hath ears to hear, let him hear" (Matt. 11:15). O God, give us ears to hear!

When my children were small, sometimes they would be playing and when Mother called them for some little task to be done, or to prepare for a meal, they did not come. When punished they loudly explained, "But I didn't hear" (Continued on next page)

# Searching the Scriptures

## Lamentations 3 God Comforts the Weeping Prophet

### Clues Across

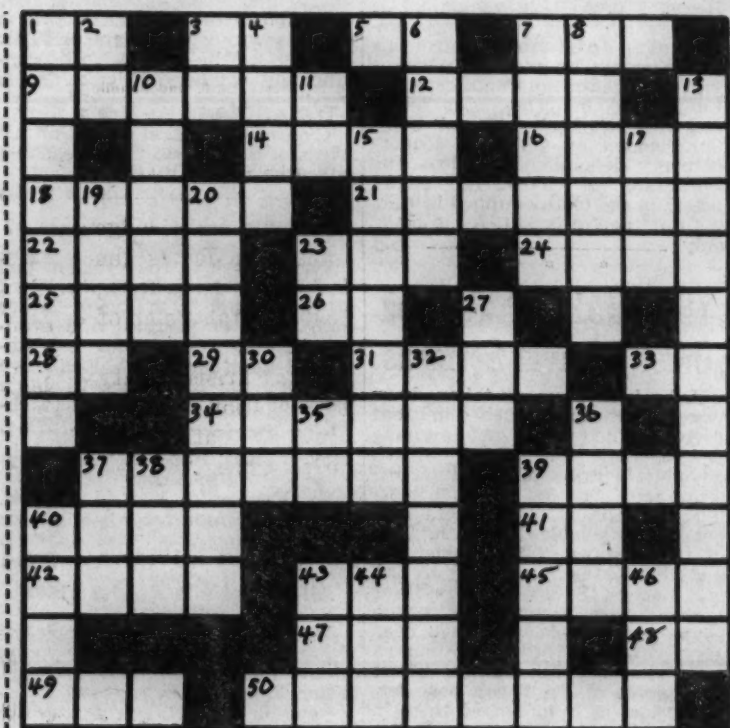
- 1 "\_\_\_\_\_ is good that a man should both hope and quietly wait for the salvation"
- 3 "My strength and my hope \_\_\_\_\_ perished from the Lord"
- 5 "I called upon thy name, O Lord, out \_\_\_\_\_ the low dungeon"
- 7 "Till \_\_\_\_\_ Lord look down, and behold from heaven"
- 9 name used in some Bible translations for No.; meaning temple of Amon (Nah. 3:8)
- 12 place Philistines came to capture Samson (Judg. 15:9)
- 14 "therefore will I put my hook in thy \_\_\_\_\_" Isa. 37
- 16 "every \_\_\_\_\_ word that men shall speak, they shall give account" Matt. 12
- 18, 50 "It is of the \_\_\_\_\_ mercies that we are not \_\_\_\_\_"
- 21 "yet will he have compassion according to the multitude of his \_\_\_\_\_"
- 22 a wood-wind instrument with a double reed
- 23 "he turneth \_\_\_\_\_ hand against me all the day"
- 24 "That their hearts might be comforted, being \_\_\_\_\_ together in love" Col. 2
- 25 "No man also \_\_\_\_\_ a piece of new cloth on an old garment" Mark 2 (but modern usage)
- 26 "hide not thine ear \_\_\_\_\_ my breathing"
- 28 "Mine \_\_\_\_\_ affecteth mine heart" (first two letters of word only)
- 29 "as they that be dead \_\_\_\_\_ old"
- 31 judge of Israel who slew Eglon (Judg. 3:15)
- 33 initials of a man who was perfect in God's sight and land from which he came (Job 1:1)
- 34 "they knew him not, but have done unto him whatsoever they \_\_\_\_\_" Matt. 17
- 37 a chamberlain of Ahasuerus (Esther 1:10)
- 39 "nor sitteth in the \_\_\_\_\_ of the scornful" Ps. 1
- 40 "Thou drewest near in the day \_\_\_\_\_ I called upon thee"
- 41 "\_\_\_\_\_ have transgressed and have rebelled"
- 42 "\_\_\_\_\_ not thine ear at my breathing, at my cry"
- 43 "They \_\_\_\_\_ new every morning"
- 45 "\_\_\_\_\_ when I cry and shout, he shutteth out my prayer"
- 47 "Thy god, O \_\_\_\_\_, liveth" Amos 8
- 48 "he hath called \_\_\_\_\_ assembly against me" Lam. 1
- 49 "because his compassions fail \_\_\_\_\_"
- 50 see 18 across

### Clues Down

- 1 "He hath \_\_\_\_\_ my ways with hewn stone"
- 2 "Let us search and try our ways, and turn again \_\_\_\_\_ the Lord"
- 3 initials of a son and grandson of King Saul (II Sam. 4:8; 4)
- 4 "Beloved, now are we the \_\_\_\_\_ of God" I John 3
- 6 "The hireling \_\_\_\_\_, because he is an hireling" John 10 (except modern usage)
- 7 "I have blotted out, as a \_\_\_\_\_ cloud, thy transgressions" Isa. 44
- 8 "And a man shall be as an \_\_\_\_\_ place from the wind" Isa. 32
- 10 "He hath bent his bow, and set me as a mark for the \_\_\_\_\_"
- 11 "we labour, and have \_\_\_\_\_ rest" Lam. 5
- 13 "Mine eye runneth down with rivers of water for the \_\_\_\_\_ of the daughter"
- 15 "He giveth his cheek to him that \_\_\_\_\_ him"
- 17 garland of flowers
- 19 "\_\_\_\_\_ my voice, and I will be your God" Jer. 7
- 20 "pulled me in pieces: he hath made me \_\_\_\_\_"
- 23 exclamation of anticipation (Job 39:25)
- 27 "maketh it bring forth and \_\_\_\_\_, that it may give seed" Isa. 55
- 30 kind of tree Nathanael was sitting under when Jesus saw him (John 1:48)
- 32 "Persecute and destroy them in anger from under the \_\_\_\_\_ of the Lord"
- 35 initials of Paul's original name and the town from which he came (Acts 9:11)
- 36 "That, they should seek the Lord, if haply they might \_\_\_\_\_ after him" Acts 17
- 37 a man that lived in Gad (I Chron. 5:15)
- 38 "according to that he hath done, whether it be good or \_\_\_\_\_" II Cor. 5
- 39 "there was a \_\_\_\_\_ of bees and honey in the carcase of the lion" Judg. 14
- 40 "\_\_\_\_\_ will I hear from heaven, and will forgive their sin" II Chron. 7
- 43 "Why make ye this \_\_\_\_\_, and weep?" Mark 5
- 44 "I have not sent these prophets, yet they \_\_\_\_\_" Jer. 23
- 46 "So the woman went her way, and did eat, and her countenance was no more \_\_\_\_\_" I Sam. 1

Deadline: June 27, 1960

Puzzle No. 25



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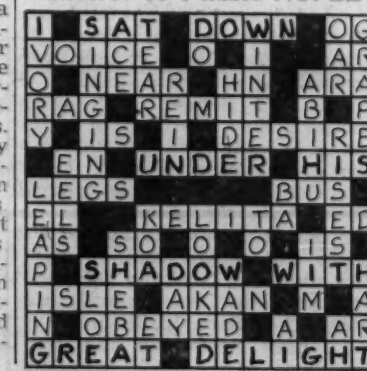


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## THE RULES

1. Fill in the empty blanks according to the clues given. Answers must be complete and correct.
2. PRINT (not write) your name and address in the blank below the puzzle. (Please include country in foreign addresses.) This coupon will serve as your address label for the envelope containing your prize. Mail to: PUZZLE EDITOR, THE SWORD OF THE LORD, Wheaton, Illinois. If you do not wish to cut up your copy of the paper, you may print on a separate sheet of paper your name and address and the answers according to the clue numbers given. If you print your answers on a separate sheet of paper, please put them in the same form as the puzzle rather than in columns. This makes them much easier to check and also reduces the possibility of mistakes. Entries will not be returned.
3. In order for you to receive this week's prize booklet, *SUNDAY OR SABBATH*, your entry must be postmarked by midnight, June 27, 1960. If your paper arrives after the deadline date, please place the date of arrival on your puzzle entry. The answer to Puzzle Number 25 will appear in the July 8 issue of *THE SWORD OF THE LORD*.
4. Each person having a correct entry will receive a coupon along with the weekly prize. Save these coupons! They are important! At the end of the year (1960) those who send us 48 coupons will receive a copy of the popular book, *Home: Courtship, Marriage and Children*. Those who send only 40 coupons will receive a copy of the book, *The Soul-Winner's Fire*. And those who send 25 coupons will receive a copy of *Apples of Gold*, a beautiful book of 153 heart-warming Christian poems. Remember that the coupons which you have are the only record of your correct entries. It will be your responsibility to keep the coupons. In addition, note that coupons may not be exchanged with one another. The winning of a prize is on an individual and not a group basis. Also, duplicate coupons will not count as two separate coupons. When you receive duplicate coupons and prizes, please return them. Please limit all correspondence to only necessary items, and ALWAYS INCLUDE YOUR COMPLETE ADDRESS.

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you!" But the fact they didn't hear did not relieve them from the responsibility. And many a sharp punishment taught them that when they played they must listen, too. Those who have a heart already attuned to hear, eagerly listening for the call, can hear the command. And those who have a heart so eager to please the Lord Jesus will see the value in His commands and will hasten to obey them.

Oh, heart obedience is what God wants.

Do you think God cares about stained-glass windows, and blond oak pews, and robed choirs, and processions, and anthems, and "morning worship services"? Is God as anxious as pious preachers for that muted and quiet so-called "reverence" in the house of God which means no greeting of friends, no fervent amens, no happy hand clapping, no voice lifted in holy praises? Do you think God is as concerned as men are with the forms and ceremonies and programs? Oh, no! Saul was wrong. God was not primarily concerned with the fat beeves, and sheep, with the sacrifices for a smoking altar. God wanted men to have a heart to hear, to harken, to instantly obey whatever God said. In this King Saul failed.

### 3. Rebellion Is Like Witchcraft and Idolatry

We have worldly standards of what is right and wrong. We think it is bad to get drunk (and it is), but that it is only a small matter if a Christian disobeys the still small voice of the Holy Spirit telling him to stop and speak to some soul. We feel that profanity is terrible (and it is), but we do not think that disobedience to God about a woman's bobbed hair, or about a man's tithe, or about whipping children to make them obey, is sin. But God says that partial obedience, incomplete obedience, is rebellion and stubbornness and is as bad as witchcraft and idolatry!

Is failing God in some seemingly "minor" matter of obedience the same as idolatry? Indeed it is. The man who bows down to an idol, a statue of Buddha, or a Shintoist in Japan who bows down to the paper images of family gods is no more of an idolater than the man who puts his own will before God's will and worships self instead of God.

"Rebellion is as witchcraft," Samuel said, speaking for God. The heathen witch doctor in Africa who professes to deal and sometimes does deal in evil spirits, is no more against God than the man who puts his own will ahead of God's will. Rebellion is as witchcraft. Stubbornness is as idolatry!

We ought not to be surprised when Saul, more than twenty years later, goes to the witch of En-dor to deal with "familiar spirits." He chose the way of self-will. So he who killed witches turned to witchcraft. He had chosen another God before the true God. And even a Christian may do that.

Covetousness is idolatry. Self-will is idolatry. To have ears tuned primarily to please self and people instead of to please God is a wicked form of false religion which God hates.

### 4. So Saul's Kingly Line Is Rejected, His Fellowship With God Is Broken

King Saul was not immediately deposed after this crisis time in his life. No, according to Ussher's chronology he went on some twenty-three years before he died in battle with the Philistines. Perhaps God let him live out that life of self-will, that all who sought him then and all who read his story now may know that God had rightly measured King Saul. But it was now already settled that Saul's kingly line is rejected. Jonathan will not inherit the throne after his father. Saul's dynasty will be set aside and God will seek a man after His own heart, David, to establish the throne over Israel. It will be David's throne that the Messiah will one day sit upon. David himself will be the ancestor of the Lord Jesus. For Saul is rejected as the king of Israel and his dynasty is set aside. In a few short years God's plan will be carried out and God's word fulfilled.

Meantime, Saul will go further and further down the long road of disobedience. He will pray but God will not hear him. He will

want to offer a sacrifice to God to buy some favor and will get no answer from God.

"An evil spirit from the Lord" will come upon King Saul after this (I Sam. 16:14). We think that means a spirit of sorrow, a spirit of frustration, a sense of his own failure, a sense of being out of touch with God, will possess this man. A Christian cannot be happy out of the will of God, and Saul is out of the will of God.

And Saul will fight against the plan of God. He will seek to kill David, God's anointed successor to Saul's throne. He will even turn against his son Jonathan, noble young son that he is, to defeat the plan of God and retain hold on the throne for himself and his children.

What could be more sad than the words of Saul when God allows the departed Samuel to be brought up before him in the home of the witch of En-dor: "And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do" (I Sam. 28:15). And sadly Samuel answered, "Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy? (I Sam. 28:16). God has rejected Saul from being king.

### IV. Saul and Samuel: Fellowship Broken

Samuel loved King Saul. Surely he loved Saul for the Lord's sake when Saul wandered one day, seeking his father's asses, to the house of the prophet. Saul did not know, but Samuel knew that God had sent the young man to be anointed king. And when "Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the Lord hath anointed thee to be captain over his inheritance?" (I Sam. 10:1), that kiss of Samuel was one of fatherly love and compassion.

Samuel loved Saul, instructed Saul, mourned over Saul. And Saul depended on Samuel. Once when Saul called the people to follow him for the battle of Jabesh-gilead he said, "Whosoever cometh not forth after Saul and after Samuel," his oxen should be cut in pieces (I Sam. 11:7). And now the breach between God and King Saul makes a breach between Samuel and Saul.

### 1. Samuel Was the Voice of God to Saul

It was Samuel to whom God revealed that the tall young man should be king. It was Samuel who acted for God, who poured upon his head the holy oil symbolizing the power of the Spirit of God, and it was Samuel who kissed him in congratulation and fatherly blessing.

It was Samuel who pledged the people to follow King Saul and the Lord. It was Samuel who told Saul from time to time what was the will of God.

So it fell to Samuel to give to Saul the command of God, "Thus saith the Lord of hosts . . . now go and smite Amalek, and utterly destroy all that they have . . ."

So sadly it was left to the Prophet Samuel to announce to Saul, "Because thou hast rejected the word of the Lord, he hath also rejected thee from being king" (I Sam. 15:23). And again, "The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou" (vs. 28).

Oh, how we ought to treasure those whom God in loving mercy uses to speak to us the will of God! How I remember that godly country preacher, R. H. Gibson, who pushed me into soul winning, and to preaching the Gospel, even before I was sure of the call of God. And how can I forget the impact of R. A. Torrey and George Muller and Charles G. Finney whose testimony, in print, became for me so greatly and powerfully a voice of God! Oh, how sad that King Saul did not listen to Samuel more devotedly!

### 2. Samuel Mourned and Grieved Over Saul's Failures

The word of the Lord came to Samuel that God had rejected Saul, "And it grieved Samuel; and he cried unto the Lord all night" (vs. 11). Samuel was brokenheart-

ed over Saul's failure. He wept, but he faithfully reported to Saul the word of God.

And after Samuel had made his last public appearance with King Saul and renounced fellowship with him, Samuel went home never to look into the face of Saul again. "And Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul . . ." Samuel now is out of the picture as far as King Saul is concerned, until that desperate day when the distracted king, on the night before his death, pleads with the witch of En-dor to bring up Samuel that Saul may ask counsel of the prophet of God!

My family would bear witness how lovingly and persistently I pray every day in the family worship for a certain evangelist who long months ago fell into sin, we are told, and quit the ministry. Oh, may God restore him. Real evangelists are so few! The fields are so white! And so God knows with what holy concern I grieve over this man.

Another evangelist runs with modernists, and little do foolish critics know how I have grieved and grieved over him whom I love so much.

About three or four other evangelists for whom I have prayed year in and year out, everyday, sold out to their denomination. They will now never say a word against the modernistic program. They will now avoid the company of the out-and-out fundamentalists. They have found that their best crowds are in the rich churches, and their best promotion, they think, is along denominational lines and agencies. Thus they have compromised. But still my heart yearns with them and I pray for them.

I know a little of how Samuel mourned over King Saul.

I think so the Apostle Paul mourned over the Galatians when they went away into false doctrine and forsook the Gospel, the way he felt when he was to write Timothy, "Demas hath forsaken me, having loved this present world" (II Tim. 4:10).

### 3. Should Samuel Honor King Saul Before the People?

The relationship of Samuel and Saul was strained, the fellowship broken after Saul's sin. Here is the story:

"And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the Lord, and thy words: because I feared the people, and obeyed their voice. Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the Lord. And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel. And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent. And Samuel said unto him, The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou. And also the strength of Israel will not lie nor repent: for he is not a man, that he should repent. Then he said, I have sinned: yet honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the Lord thy God. So Samuel turned again after Saul; and Saul worshipped the Lord. Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past. And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the Lord in Gilgal. Then Samuel went to Ramah; and Saul went up to his house to Gibeath of Saul. And Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul: and the Lord repented that he had made Saul king over Israel" (I Sam. 15:24-35).

Although Saul had sinned, he wanted forgiveness. Yet there is no evidence of sincere repentance. He wanted a forgiveness from Samuel, officially, so he, Saul, would be honored before the people. He wanted Samuel's endorsement. So he said, "Turn again with me, that I may worship the Lord." Samuel refused, saying, "I will

not return with thee: for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel."

But as Samuel turned to go away, Saul "laid hold upon the skirt of his mantle, and it rent."

Samuel turned and said sternly, "The Lord hath rent the kingdom of Israel from thee this day . . ."

Still King Saul insisted, "I have sinned: yet honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the Lord thy God."

Saul wanted to worship God officially, but publicly, formally. We find no evidence of penitence, no seeking the face of God.

And so Samuel waited while "Saul worshipped the Lord." And then he said, "Bring ye hither to me Agag the king of the Amalekites." And there publicly, before the astonished people, "Samuel hewed Agag in pieces before the Lord in Gilgal."

Samuel meant several things, I am sure. For one thing, he must see that God's original command is carried out. Agag must be killed as God had commanded.

But for another thing, Agag should be killed publicly so as to repudiate publicly King Saul's sin. The people must know that Saul had not pleased God, that his compromise was wrong.

One of the saddest things about standing up for Christ and the Bible is that one often finds himself opposed by good people, Christian people, who are not willing to take a stand. They believe the Bible, they love the Lord, they do a measure of good, but they compromise. Sadly, I find it turns out that such people are often friendly to the Agags and hateful toward the Samuels. A man may believe the Bible, but for the sake of his institution, or the denomination, or to avoid a fight, or to appear to be modern and friendly and peaceful, he will be a friend to a modernist while he slanders fundamentalists!

Do you think Samuel ought to have thus publicly embarrassed King Saul? He thought so and evidently by the leading of God.

Do you think that Paul the

apostle ought to have faced Peter publicly before others with whom he had compromised and rebuked him before all, as Galatians, chapter 2, tells us he did? Obviously that was right. It was painful. Peter and Barnabas, I am sure, and others may have felt that Paul ought to have done it privately. But Paul pleased the Lord by openly, publicly taking God's part and rebuking compromise and sin.

I have found through many years that those who read THE SWORD OF THE LORD and who praise its fundamental stand, maintained through twenty-five and a half years, those who are for our defense of the faith, when it comes too near home, when it comes to some institutional project in which they themselves are personally interested, then they do not want such plain speech, such exposure of modernism and sin, such rebuke of compromise!

Samuel made an open spectacle of King Saul's disobedience. By publicly hacking Agag in pieces before the Lord, he vindicated the proper and holy wrath of God against sin. He saw that God's command was carried out, and he also embarrassed Saul the compromiser who pleased the people instead of God.

### 4. The Fellowship Between Samuel and Saul Was Now Permanently Broken

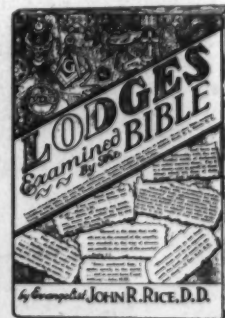
I am sure that Samuel still loved King Saul. I am sure that Saul, deep down in his soul, had a great respect for Samuel. In fact, when he came to the point of desperation, the night before he was killed, he insisted that Samuel even be raised from the dead to counsel with him. But now, since God has rejected Saul and since Saul goes on his way, Samuel has publicly repudiated the (Continued on next page)

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compromise by hewing Agag in pieces, and then we are sadly told, "And Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul: and the Lord repented that he had made Saul king over Israel."

Samuel never came back to the camp, never came to the palace, never came to see Saul anymore. He had given Saul God's commands and they had not been followed. He would not put his approval on the king's compromise. And they had not points of common interest on which they could fellowship spiritually.

"Nevertheless Samuel mourned for Saul." He still loved the man of God.

Perhaps Saul sometimes boastfully told his cronies, the sycophants who gather around a king, that "old Samuel is simply jealous. He had the big say in Israel until I came on the scene. Now that I am king, he goes off in his jealousy and criticizes."

But Samuel and the Lord had this in common: God repented that he had made Saul king and Samuel mourned.

The enmity of King Saul towards Samuel is made clear by a later event.

In the next chapter God tells Samuel, "How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for I have provided me a king among his sons."

And this is the word that Samuel said to the Lord, "How can I go? if Saul hear it, he will kill me!" (1 Sam. 16:1, 2). So God told Samuel to take an heifer for a sacrifice and under cover of that event he could anoint young David to be the future king.

But Saul would have killed Samuel in a moment to prevent his obeying the voice of the Lord in this matter.

King Saul has disobeyed God, he has compromised. He has only partially obeyed the voice of the Lord. And now that makes him the enemy of Samuel. It makes him the enemy of David whom he again and again tries to kill! It makes

it so that an evil spirit or a sad spirit from the Lord comes upon him again and again. It makes it so God will not hear him pray, and so at last he will die in frustration, before the Philistines.

It is sad to see the division that comes between the compromising Christians and the out-and-out Christians, the Spirit-filled man who stands up for Christ and the Bible.

Jesus said, "A man's foes shall be they of his own household" (Matt. 10:36). He said, "Yea, the time cometh, that whosoever kills you will think that he doeth God service" (John 16:2).

Part of the sad story of the fundamentalist movement follows the same pattern as the compromisers and the aggressive forthright and obedient Christians face each other. Sarah and Hagar were both wives of Abraham but they were not compatible. Abraham and Lot were brethren, but they could not dwell together. Elijah and Obadiah loved the Lord and feared Him, but they found no peace in each other's presence as long as Obadiah was the obedient servant of wicked Jezebel and Ahab, and while Elijah was hated and ostracized for his faithfulness.

Paul and Barnabas were brothers dearly beloved. But they could not go on in their missionary journeys if Barnabas insisted on taking along the wayward Mark, the quitter.

#### Concluding Words

In conclusion let me plead with every Christian to beware of any little bit of self-will that comes between you and God, any stubborn insistence on your own way that hinders complete obedience and perfect surrender.

Oh, when you begin, in the slightest degree to lose some of the blessedness of fellowship that once was yours as a Christian, I beg you, seek the cause! I beg you, tear down the idol! I beg you, seek and see what Achan's Babylonish garment and wedge of gold and shekels of silver are hidden in the tent, to block the blessing of God!

I wonder what Agag you are insisting on holding for your own

honor? I wonder what flocks and herds you have kept alive ostensibly for some religious purpose but really to please the people, to keep up with the Joneses?

A noble young Presbyterian preacher, graduate of Princeton and Princeton Seminary, filling a historic pulpit, was with us at a heart-searching meeting in which some of us preachers waited before God and they heard the Word of God from this unworthy servant. Afterward came this young preacher to tell me of the young foxes that steal the grapes, of the fly in the ointment of his testimony.

"Do you know what it was I laid on the altar today?" he asked. "It was golf! I do not mean that I will never play golf again. I do not think golf is wrong. But I have gotten so good at golf that I have been beating the professionals! I practice all the time. I scheme and plan and think more about golf than about my preaching. So today I told God that He could have the golf and it didn't matter whether I ever played again, that Christ and souls and the Gospel would be first."

In a great conference where many had been moved to a step of rededication, a businessman, well dressed, distinguished, with graying temples, came to take my hand with many others. He said, "It is my business! I love my business more than anything else in the world. I don't need it. I could retire and have all the money I could ever spend. I do not need it, but I simply love to make money! But today I put my business on the altar. Christ and souls will be first and business will be secondary and incidental to pleasing God. I make my vow today!"

A young woman came in the same service weeping. "It is my mother," she said. "Today I am giving up my mother to God." She told me how ten years before she had felt the call of God to go as a missionary to China. Her father and mother had demurred. She was the only child left at home. The father said, "If you will stay with us, I will deed this place to you and you will have security

and provision when you are old."

"But I must go to China! God has called me," she cried.

Then the mother, accustomed to having her own way, had a "heart attack." She insisted that the daughter didn't love her. "If you loved your mother like you ought, you wouldn't go off and leave me sick and with no one to care for me," she said.

So the young woman had given up her dream, had turned a deaf ear to the call of God. Ten years had gone by and all the time the burning in the young woman's heart.

Now she said, "I may be too late for China, I do not know. I don't know what God wants me to do but I promise Him now He shall be first, whatever He wants, and I give my mother up to God whether she is pleased or displeased, whether she weeps or faints or accuses me."

I wonder how many Abrams read this whom God has called but you stopped in Haran on account of your father Terah?

It may be the smallest thing between you and God. It may be as small as half a pencil in the king size, and shorter if it is a common size, and it is white, "the best new porous paper" and it has a filter too that does wonders to the tars and nicotine! And it stinks and it has in it that which goats and worms and some people like. But if the cigarette, as small as it is, is an issue between you and God, I beg you, oh slay the Amalekites utterly! Kill the Agags, slay the flocks and herds, do not bring anything that offends God! I do

not know what secret lust, I do not know what self-will, what sharp tongue, what love for money or pride or position or vanity about your looks or ability—I do not know what it is that hinders between you and God, but I beg you to slay utterly the Amalekites that God has given to destruction! No incomplete, no partial obedience but with all your soul surrender to the will of God.

Have you lost some of the sweetness and fellowship? Is there a fly in the ointment? Is there some coldness in your relationship to God?

Oh then, I pray you, let these old-time words be your prayer.

O for a closer walk with God,  
A calm and heav'nly frame,  
A light to shine upon the road  
That leads me to the Lamb!

Where is the blessedness I knew  
When first I saw the Lord?  
Where is the soul-refreshing view  
Of Jesus and His word?

Return, O holy Dove, return,  
Sweet messenger of rest!  
I hate the sins that made thee mourn,  
And drove Thee from my breast.

The dearest idol I have known,  
Whate'er that idol be,  
Help me to tear it from Thy throne,  
And worship only Thee.

Oh Christian, slay utterly that which God has said should be destroyed! Obey to the letter and do not miss God's fellowship and continued blessing.

—The End—

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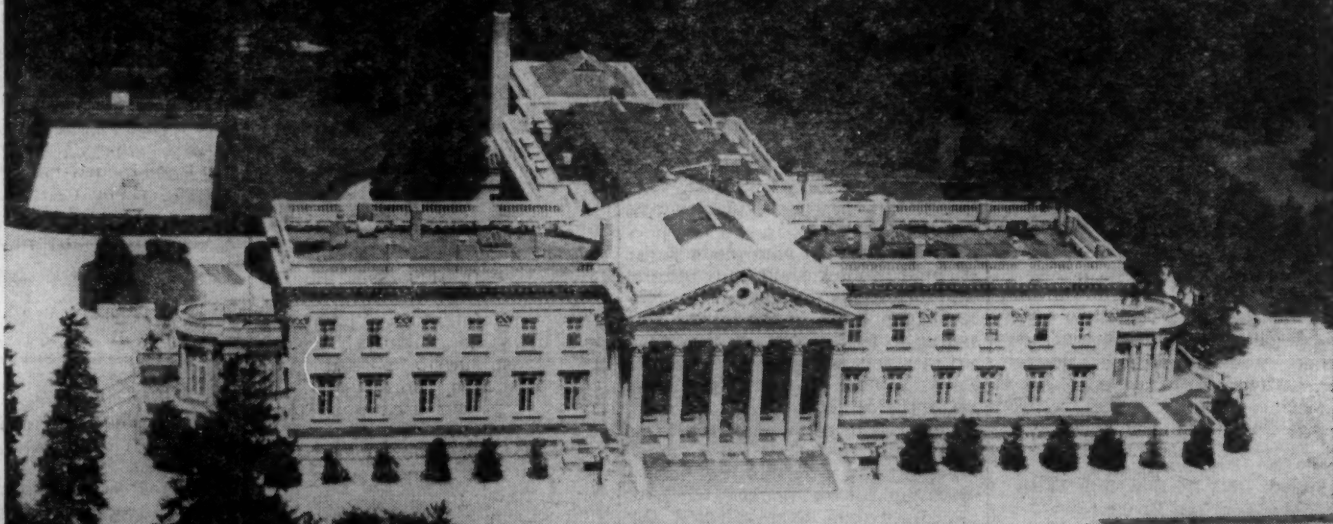
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